

**DUAL PRACTICES OF WORSHIP: A PASTORAL CHALLENGE**

**BY**

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## DECLARATION

I, Judith Raesetsa Mnisi, declare that this dissertation entitled: “Dual Practices of Worship: A Pastoral Challenge” is my independent work, and that it has not been previously or in part submitted for any qualification at or in another institution.

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## DEDICATION

This thesis is dedicated to my loving husband Paillard Charles who was called to be with the LORD on 13 July 2023 a day after his birthday. He supported me through the difficult times encouraging me to continue with my research. He was my pillar of strength, and my traveling companion throughout my studies and in life in general till his last day on earth. He would have loved to see this day dawning. May his soul continue to rest in eternal peace till we meet again. I salute him! Love never dies.

## KEYWORDS

Dual practices

Worship

African traditional religion

Christian religion

Distorted preaching.

## ACRONYMS

**ATR:** African Traditional Religion

**AIC:** African Independent Churches or African Initiated Churches

**SPD:** Split Personality Disorder

**THA:** Traditional Healers Association

## GLOSSARY

**African traditional religions** refer to Africans' indigenous religious beliefs and practices (Miller 2018:53).

**Christianity:** a religion based on the life and teachings of Jesus Christ, who is the focal point of the Christian faith (Miller 2018:55).

**Dual worship:** practicing both the Christian religion and African traditional religion of ancestral worship (Manganyi and Buitendag 2013:3). Dual practices of worship, means the belief in two supreme opposed powers of Christianity and African traditional religion (Okeke 2017).

**Faith:** Faith is the substance or assurance of things we hope for but have not yet received. It is trust and confidence in God (Hebrews 11:1).

**Lay-preacher:** a preacher who is not ordained but is appointed to lead church services in a religious denomination (Collins English dictionary)

**Clergy:** the body of all people ordained for religious duties, especially in the Christian Church (Collins English dictionary)

**Evangelism** is the act of preaching the revelation of Christ to win people's souls to Jesus Christ (Dixon 1995:34).

**Ontology:** is defined as "the study of being." It is concerned with "what kind of world we are investigating, with the nature of existence, with the structure of reality as such" (Crotty: 2003:10).

**Epistemology:** is "a way of understanding and explaining how we know what we know" (Crotty 2003:3).

**Split Personality Disorder** - when a person is experiencing two or more separate personalities, each with their self-identity and perceptions (John Johnson 2004).

**Religion:** is a set of planned beliefs, about God, the paranormal, or the supernatural being (Insoll 2011).

**Syncretism** - is “the combination of different forms of belief or practice or the incorporation into a religious tradition of beliefs from unrelated traditions” (Insoll 2011).

**Nhlore** - pharmacist for traditional medicines

**Njeti** - white and red cloth worn by Sangomas

**Palu** - a cloth with a mixture of red, white, and blue colours for Sangomas

**Palola** - to immerse into the river.

**Mondawo** - river ancestor

**Ndumba** - traditional surgery

**Setsheso** - burnt offering.

**Ihlahla** - a branch of a tree

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## ABSTRACT

Dual practices of worship entail the practicing of both the Christian religion and an African traditional religion of ancestral worship interchangeably in a church as compatible religions. The truth is that the two religions cannot be compatible, and they differ in terms of their activities. Allegorical interpretation of scriptures becomes a normal church system and unquestionable by the congregants who are involved in dual practices, to them is a normal church service. This encourages the congregants to worship both God and their ancestors, hence they mention “Modimo le badimo” which means God and ancestors when they preach and pray. This kind of preaching creates confusion for the newly converted, they end up practicing dualism. One of the fundamentals of becoming a member of a congregation is based on their evangelism program. Members who have not given in to ancestral worship have been casualties of various threats from fractional Christians within that church, and the problem of ancestral practices is engrained among many Africans and disturbs all classes of people who are not into it. The aim of this research is to contribute information that was not examined by other researchers that created a gap in the existing literature on this topic.

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## CHAPTER ONE

### 1. Introduction

In 2017 I relocated to Pretoria due to a promotional position in the Department of Education at Tshwane North District as an Economics subject advisor. After spending some time searching for a denomination to attend within the Pretoria area, I decided to join a book club in the meantime. The first book I read was 'Introduction to African religion' written by John Mbiti. I did not understand and believe most of what he said about Africans, I thought that Mbiti was outdated in terms of civilization and the Christian standpoint of our churches. Then shortly I came across a congregation known as the Faith church, (in this proposal all names: churches and people mentioned are pseudonyms) which I attended for two years and based my research on observed activities in that church. By appearance, the church events and services seemed normal following the Christian religion, which does not disobey God by following other teachings separate from Christianity. The Christian religion does not stir God to jealousy and infuriates him to anger, as in Deuteronomy 32: 16.

One of the fundamentals of becoming a member of a congregation is based on their evangelism program (within the church), however, there was a noticeable difference between my previous denomination and Faith church. I noticed that dual practices of worship were practiced during church services. Dual practices mean practicing the Christian religion and the African traditional religion of ancestral worship I saw most of what Mbiti explained in his book happening in the church, and I was speechless. (Faith church used). The church preachers interchangeably used the ancestors (the deceased family members) and the devotion to God. When they preach and pray, they mention "Modimo le badimo ba rona" which means our God and our ancestors. Sometimes they refer to the gods and goddesses as heavenly beings. They also encourage members to engage in libation rituals.

Allegorical interpretation of scriptures was the order of the day. The preaching conducted by lay preachers who are into the dual practice of worship within the church, in a way were encouraging the congregants to worship both God and the ancestors. Some members, including the church, and lay leaders, secretly

attended African traditional religious training “ukuthwasa” as traditional healers “Sangomas or Inyangas.” It is a secretive act because after a person has absented himself or herself from the church for months or comes back wearing beads and greeting people by clapping hands twice or thrice and saying “thokoza”, thus the ritual greeting meaning hello. There were concerns regarding lay preachers who perpetuated the practices of dual worshipping within their preaching. I was happy to learn that the church’s lay preachers’ program accommodates and gives opportunities to members who want to minister the word to the congregation. One Sunday, I took the opportunity and platform to preach, following the church’s preaching program. The sermon followed the Christian moral norms - being the standard of right and wrong, and values that embrace love, confidence, courage, trustworthiness, and merciful. After the Church service, I was approached by a few women and men who questioned my interpretation and message based on the sermon and how I dealt with the scriptures.

They expressed how different the interpretation of the passage was in comparison to what they had heard before in the very same denomination. When I looked at these people, it was as if they felt like first-time visitors because the word “ancestors” was not mentioned in the message. I quickly understood the implication - they related their disagreement around dual practices in the church and concerns about the distortions of scriptures that indirectly subjugated them to African traditional religious worship. It was clear to surmise that the combination was not what most of the congregants wanted to receive. They were against it for years and nobody was willing to listen to their grievances in the church. They were afraid to approach the pastor who is also encouraging ancestral worship when evangelizing. Quickly Maya Angelou came into my mind saying, “Each time a woman stands up for herself, without knowing it possibly, without claiming it, she stands up for all women” (Angelou 2022: n.p.), I knew that men were also included in this situation.

Based on my observations, those members who have not given in to ancestral worship have been casualties of various threats from halfway Christians within the church, and the problem of ancestral practices is engrained among many Africans and disturbs all classes of people.

## **1.1 Analysis**

My attention to this sensitive and disheartening issue of dual practices was also drawn by Nolan and Broderick's description of theology as, "Trying to find answers to the questions that people ask about their faith to nourish that faith" (1987: 10). Like the men and women who approached me after the sermon, I then realized that we shared the same frustrations. Unfortunately, at that time, I did not have a pastoral solution to the problem at hand, I was, therefore, unable to pastorally journey with them. The need emerged to investigate the practices of dual worship and gather the pastoral model that will assist members of the Faith church who are faced with the same problem, particularly the displeased members. It is imperative to note that this research model is not just a contribution to the body of knowledge within the academic circle but will also assist other clergies on how to address this issue pastorally. The research will be conducted at Faith church in Soshanguve, North of Pretoria, South Africa. In the explanation of the model, some of the concepts will be borrowed from missiology and religious theology, because of their contributions to pastoral care.

The practices of dual worship within the church must be confronted with the knowledge that ancestral worship is a subjective family matter dependent on oral teachings and beliefs passed down from generation to generation. Kudadjie informs that "It is difficult for a Christian to observe the traditional customs, but equally difficult to neglect them" (1997: 4). This explains why ancestral worship endures over the generations because it is deep-seated in their system and becomes difficult to break away from that situation. Ringgren explains that Christians who are engaged in dual worship are moving along a continuum, the one pole is the suppression of one of the two religions (1969: 7). This statement holds for members of the Faith church who desire to learn about and worship an unblemished Christianity.

## **1.2. Literature review**

The literature review is based on studies already done by African and Western academics as well as World views on the topic of dual practices of worship. This

review is important because it will assist me in pointing out inconsistencies and gaps in existing knowledge on the topic. Creswell explains that a literature review “Helps to determine whether the topic is worth studying, and it provides insight into ways in which the researcher can limit the scope to a needed area of inquiry” (2014: 25). Based on what is happening in the majority of our churches, the idea of dual practices of worship seems to have become an important part of the Christian culture of our time, tracing its origin from the former generations, and has grown out of African soil. This will be elaborated fully in chapter four. This is further explained by Mbiti in his book “Introduction to African religion” declaring that African religion is part of the African heritage, produced by our ancestors’ thinking and experience (2015: 13). Mbiti announces that African religion was named African traditional religion (ATR) to differentiate it from other religions such as Christianity and Islam which are dominant in Africa today (Ibid: 10). It is traditional because it is something which has been handed down by our forefathers and foremothers from one generation to the other through verbal means. Practices of ATR have no originator because it is perceived to be a revealed religion. In other words, Mbiti is indirectly emphasizing the oral transmission of African traditional religion, pronouncing that with revealed religion information is communicated from the spiritual world to humanity through some sort of medium, dreams, and thoughts (Ibid: 10), and therefore revealed religion cannot be improved but some ideas and practices can be cast off if only are truly regarded as cruel to other people. “The method of worship, articles for worship and rituals performed are strictly African” (Ibid: 14), but are now assorted with western methods, such as liturgy, the use of a chalice during holy communion service, altarpiece, and votive images which makes it to be dual practices.

Onyedima (2013: 2), Abiodun (2006: 27), and Banda (2005: 24) all from the faculty of Systematic theology explain that Africans believe in the Supreme Being given different names by varied people, and the power of their ancestors as spiritual beings to address their spiritual insecurity. The above academic similarities are that Africans do not trust the Supreme Being more than their ancestors for spiritual insecurity. The above academics on this issue of African believing in the Supreme Being will be elaborated on fully in chapter two. The contradiction posed by these academics is the fact that people who are practicing

this dual worship need to acquire the method of keeping themselves from problems caused by ancestral spirits and assist their departed ancestors in their immortal life, through frequent ritual routines. Based on Onyedinma, Abiodun, and Banda's narrative, the question I am posing is, why are Africans not keeping themselves from sinning against the Supreme Being, are they not afraid of his wrath as the Bible warns us? This can to a certain extent mean that if we allow ancestors to partake in African lives, might suggest that God does not have any impact on African existence. Manganyi and Buitendag explain that African Initiated Churches (AICs) have accommodated (ATR) because Christian members do not want to lose their African identity (2013: 3). This is supported by Mndende from the Department of religious studies explaining that "Most blacks in South Africa are Christians in principle, but a large percentage of them have retained their links with traditional religious beliefs and practices" (1994: 7). Based on what these writers pronounce, it is a fact that African Christians feel more protected in African traditional religions than in Jesus Christ, and yet they call themselves Christians. Therefore, for a long time, Christianity will continue to be on the surface until it infiltrates the spirit world of the ancestors. Some practical theologians such as Kenyatta (1978: 72) and Idowu (1973: 45) are of the view that dual worshippers' separate ancestors and God in their worship. God has the worship that is due to him, and the ancestors have their due respect. The problem with this view is that it fails to take into consideration that when these dual worshippers pray, they combine God and their ancestors in their prayers, and they engage in prayer before and during their rituals. For example, they utter "re bitsa Modimo le badimo" in their prayers, which means they call on God and the ancestors. Their view is influenced by Kenyatta who kept one foot decisively in his traditional past, he subjected himself to adult initiation into his tribe after his christening (Celarent 2010: 722). Kenyatta based his decision on personal understanding which cannot be clarified.

Nelson James, one of the Psychologists asserts that "There are two contexts of dualism in Christian thought that exist: "good-evil dualism" and "body-soul dualism" but he explains that despite certain disagreements existing about these issues, Christianity nevertheless tends to reject them" (2009: 95). The researcher cannot disagree nor agree with James because these contexts of dualism are

perchance applicable in Psychology. Berg from the same department also clarifies that “This belief system and its accompanying rituals may positively influence the mental health of the individual and the community” (2003: 198). This could be the reason Charismatic or Pentecostal churches claims that people are demon-possessed, while Psychologists turn to conclude that people have a split personality disorder, because “Our personalities are made up of the way we think, feel and act” (Healthline 2022: n.p). A lot of information was given on the dual worship of African traditional religion and Christianity, but this existing knowledge is not without gaps.

I align myself with Henry on the topic of “Preaching in the interaction between church and culture”, he touched on the preaching that is not literal, and explains the challenge caused by the old congregants who are still following the postmodern thoughts and trends of a Korean church in Canada, which caused conflict between the old and the young Koreans within the church (2005: 4). However, Henry did not make the problem clearer to the readers by describing in detail the effects of culture and preaching to the young congregants. On the other hand, Kruger from Missiology states that such churches “Use the Bible and offer prayers in the name of Jesus Christ. All the essential elements of the African traditional religion are, however, present in them” (2006: 168). My view is that the message of Christ was heard but they were not interested in it.

Kruger further explains that “All that the majority of them were looking for was the protection of life force as the force that gives life its vitality or strength. Preservation of life force is in the centre of the African life-view, and it is for many in these churches still in the centre of their life-view.” (Ibid: 170). Kruger, however, came closer to the research keyword of distorted preaching and he also relates to this research topic. He based his topic on one-sided preaching which is not aimed at pastorally winning the lost souls to Christ but uses propaganda to draw people to African traditional religion. Breure explains that “A gospel that challenges, which asks questions like ‘what, why, how, if,’ such a gospel is a real asset to people as it helps them to find their way in life amid day-to-day difficulties and problems they are facing” (1999: 9).

A gospel that denies the ancestors, particularly within the church will not do much destruction to worshippers and exponents of traditional religions as they can live with that. In Missiology this dual practice of worship is called syncretism, which explains the difficulty of separating religious faith from the culture in general.

### **1.3 Methodology**

Methods in the words of Troudi and Alebaikan refer to “The particular technique or instrument employed in the process of data collection” (2010: 1). These methods are:

#### **1.3.1 Qualitative research**

Qualitative research according to Creswell is “An approach for exploring and understanding the meaning individuals or groups ascribe to a social or human problem” (2014: 141). In this case, the problem explored and needed to be understood is that of the dual practice of worship within the church. The method of qualitative research will be applied as the primary source of data collection.

The qualitative approaches to be used for this research are as follows:

The primary sources include

Firstly, unplanned conversations with the members of the Faith church who are more inclined to learn more about Christianity.

Secondly, face-to-face semi-structured interviews with open-ended questions will be used with members of a different Christian religion-orientated church which I am currently affiliated with. Questionnaires will also be directed to different pastors, elders, and Christians who practice dual worship and other known herbalist in the area of Soshanguve. Questions are set out to draw information from the targeted people. All questionnaires contain similar questions.

Flick states that semi-structured interviews “Are based on a set of prepared mostly open-ended questions which guide the interview and the interviewee’s perspective and topics in addition to the questions” (2018: 207). I will also conduct face-to-face interviews with different relevant parties.

Thirdly, a snowballing sampling strategy will be applied whereby individuals will be identified to take part in this study. “Snowballing sampling is a method whereby the researcher starts with one member of a group who in turn refers the researcher to another member” (De Vos, et al 1998: 86). This will help to avoid intimidation that may occur due to fear. The case study approach will also be used to produce a comprehensive, understanding of this problem of dual worship in its real-life context.

Lastly, I find it necessary to conduct and include a fourth approach to the qualitative research method called convenience sampling which is the collection of market research data using respondents who are conveniently available within the Soshanguve area. It is noted that in many cases, individuals are readily approachable to be part of the sample. This method is easy to perform, it is cost-effective for both parties and gathering vital information and data becomes faster (Questionpro: 2022).

In addition, it is key to note that besides the competencies of speaking and listening used in interviews, participant observation will be applied as part of the qualitative method. Flick explains that “The researcher will observe from a member’s perspective, but also influence what the researcher observes due to the researcher’s participation” (2017: 325). In this case, as a former member of the Faith church who has since left the congregation due to the disagreement of dual worship and other incidences, that I have experienced while being a member of the above-mentioned church.

In conjunction with the above qualitative approach, the following additional research methods will be used as secondary materials.

- Library research - using African theologians and philosophers and others who have been interested in the same areas of study who have published their empirical research papers.
- Journals and books - that provide information will be used in this research.
- Electronic Media. - such as the Internet or online sources including the websites of various Universities will be used in the literature review

The results of the abovementioned qualitative research methodologies will provide enough data to collate and analyse to better understand, compare, and expand

knowledge about this topic. With the above in mind, I will engage Gerkin's method of shepherding on to journey with members who are questioning this problem.

### **1.3.2 Model: Biblical models for pastoral care (Gerkin 1997: 23).**

According to Gerkin, there are four classes/models of leaders who were troubled with the care and correction of God's humanity:

1. The Priestly model – this model expands on Priests who inherit their priesthood and are responsible for worship and ceremonial life, as part of pastoral care among the Israelites.
2. The Prophetic model - these Prophets are God 's mouthpiece about moral issues and confronting the people with their deviation from the will of God. In other words, prophets become the voice of the voiceless by speaking truth to power.
3. The wisdom model- this concerns wise men, and women responsible for practical moral guidance in the affairs of living together as a community.
4. The shepherd model (the Caring leader) - this model was taken from the descriptions of Psalm 23 whereby Jesus Christ is portrayed as the good shepherd who leads the people in ways of behaviours that are right, and please God because they correspond to his command and match his moral nature (1997: 79). This segment will assist in journeying with the flock of troubled souls.

Gerkin declares that pastoral care involves the restoration of both the Christian community and individuals and their families (Ibid: 81). Out of the four models, I will concentrate mostly on the Prophetic model of pastoral care because the Christians engaged themselves in the dual practice of worship. They need to be pastorally cared for in a way leaders have moved them away from the truth in Christian life and be reprimanded for their deviation from the will of God as a pastoral challenge.

The prophetic office is the authority exercised by the pastor to empower the congregation to act for themselves and to judge God 's word to the agreement he

has with humanity in a specific time and place. Prophetic reasoning involves both heavenly revelation and the human shaping of God's word (Ibid: 25). Osmar connects with Gerkin's model of caring when he states that "Prophetic discernment uses three methods to discover God's word for the present: (a) theological interpretation, is informed by biblical and systematic theology, it focuses on the interpretation of present situations, and contexts with theological concepts' (Ibid: 134), (b) ethical reflection, refers to using ethical principles, rules, or guidelines to guide action towards moral ends' (Ibid: 151) and (c) good practice, plays two very different roles of good practice, whether past or present, to reform a congregation's present actions' (Ibid: 153), and can generate new understandings of God, the Christian life, and social values beyond those provided by the received tradition" (Osmar 2008: 153). It is important to note that Gerkin's model will help me to journey with the church members but is not able to help them deconstruct their world. This is where Pollard's theory of positive deconstruction will help in entering their world.

### **1.3.3 Theory: Positive deconstruction (Pollard 1997)**

The methodology of Positive deconstruction states that "the process is positive because this deconstruction is done positively to replace the false belief with something better. This process is "deconstruction" because I am helping people to deconstruct what they believe to look carefully at the belief and analyse it" (Pollard 1997: 44). In his analogy of two similar cars, one with worn out parts and the other with new parts. He dismantled the two cars evaluating the parts, good parts were kept, and others were cast off. Finally, he put all the pieces together and had a good car (Pollard 1997: 45). With this approach Pollard arranged steps of positive deconstruction: 1. we need to identify the worldview, 2. analyse it, 3. affirm the truth that it contains, and 4. discover its error. It is when people are helped to see their mistakes for themselves, causing them to feel uncomfortable with their current worldview and begin considering Jesus.

The main purpose of using positive deconstruction is to journey with the church members who are involved in practicing dual worship to change from their worldview to a Christian worldview. The transition will be made possible by having

a conversation that will influence them to ask questions, reach a decisive moment about themselves and challenge their beliefs so they can become uncomfortable about them and if possible, even want to find out about Jesus. This information sharing will be in the form of questions rather than statements. Pollard inspects why people think the way they do and offers support for better understanding (1997: 48-56). This will help me to develop a model that will help pastoral caregivers to journey with these people toward healing which will allow them to put their faith in God alone.

#### **1.3.4 The ethical implications of the methodology**

Ethical issues in qualitative research are confidentiality in the role of the data collector (researcher). The prime concern should be to respect the dignity and ensure the protection of the privacy of research participants. I need to obtain full consent from the participants before the commencement of the study. Ethical implications include risk of annoyance, forfeiture or loss, and adverse impact to any individual to mention a few. The importance of ethical implications is to promote the aims of the research and to support the ethics required for collective work.

#### **1.4 Problem statements**

The shared story in the introduction raised several questions which will assist with this research. The research problem is three-pronged as observed below:

- What is to be done to remedy the situation and to encourage a renewal of deep spiritual knowledge?
- In what way can Christians be helped pastorally to remain faithful in their belief, and to promote the Christian faith?
- Do the sermons conducted by the church pastors and the lay preachers who practice dual worship demonstrate the knowledge of what God expects from them, or do they just know about God?

#### **1.5. Aims/Objectives**

The aims of the research are:

To lay the foundation for pastors, lay preachers, and elders that will empower them to understand how to discern between subjugated members and true ritualists who operate under the pretence of Christianity.

- To contribute information that was not examined by other researchers that created a gap in the existing literature on this topic.

The objectives of the research are to:

- Examine the reasons why Christians involve themselves in the dual practice of worship.
- Understand the reasons why Christians cannot change their dualistic nature to a monotheistic nature of serving only God in heaven.
- Expound on the undesirable implications of dual worship within the church.
- Journey with the congregants through biblical interpretation as a caring model
- Explain religious philosophy and its relevance to our current situations.

### **1.6 What is the relevance of the study?**

This research is relevant in contributing to the existing knowledge of other practical theologians' researched work to close the existing gaps. The church should become a scene where pastoral care plays a role in converting and shepherding its members. The pastor should attain a balance in his roles as a priest, prophet, shepherd, and wise guide (Gerkin 1997: 79). This will also assist in journeying with any interested person and pastors to gain knowledge in dealing with dual practice within their churches. The problem of dual practices of worship exists in most African churches and it hurts its members. An understanding of the description of Jesus Christ in the Epistles as God in human form, son, heir, brother, creator, forerunner, prophet, priest, and king nullifies the role of the ancestors as the answer to the human problems (Breure 1999: 11). This will prevent Christians to consult their ancestors in times of crisis. The church should become a haven where pastoral care plays a role in promoting the Christian faith.

### **1.7 Motivation**

The reasons that motivated me to do this research project are:

- To protect the holiness or the grail of the Christian religion. Keeping honest with the word so that people speak the truth about God and his teachings without changing the word for their personal and monetary gains.
- For the betterment of people's lives through pastoral care – when they are spiritually unfulfilled it affects their livelihood in different ways, which is one amongst other reasons why people go to church to be cared for pastorally.

### 1.8 Research gap

The study of the practice of dual worship has been extensively investigated by countless researchers like Kudadjie (1997:14), Banda (2005: 4), Shmidt (2013: 5), Potgieter and Magezi (2016: 1) in the areas of religious studies, systematic theology, sociology, and missiology respectively. They grounded their research specifically on African traditional religion (ATR) and Christianity amongst Africans, recognizing that a lot of African Christians leaned on traditional African powers to mark commands for delivery on their spiritual insecurity. I am also aware that this topic has been dealt with by scholars in practical theology such as Breure (1999), Mtukwa (2012), Olupona (2007), Chikwekwe (1997), Choon and van der Merwe (2008), and Froise (1999) all acknowledge that, the ancestral cult and animism are still a prevalent reality, which exists not only among the un-churched but amidst Christians too. Idowu argues that ancestor worship cults are not part of African traditional religion but a means of unity and dialogue between the living and the dead (1973: 186).

They believe that a respectable number of African Christians pledge loyalty to both their ancestors and Christ. Even though they mentioned the problems related to ancestral traditional practices within the church they did not elaborate on the kinds of problems experienced by these Christians through worship. However, I support Froise's clarification on animism, which is the belief that objects, places, and creatures all possess a distinct spiritual essence (1999: 48). This animism is returning vigorously among South Africans who are churchgoers, and know vaguely about salvation by grace, but strongminded on ancestral activities such as libation and appeasing ancestor spirits. In this practical theology venture, the gap that I am bringing forth has not been researched however, the difference between the African and Christian religions was discovered. My analysis is based on dual

practices of worship by Christians (within a Faith congregation based in Soshanguve), who have unwavering faith, and conduct sermons, some as lay preachers but happen to engage with ancestral religion. Their preaching will harvest uncertainties that have a way of reproducing further a dual worship practice within the church, this is a challenge for pastoral care. The destruction caused by such Christians on the lives of the congregants or newly converted, who are searching for the truth and knowledge about God will not be easily effaced. They are also searching for ways persons could care for them pastorally.

### **1.9 Epistemology**

Crotty defines epistemology, as “A way of understanding and explaining how we know what we know, as a way of looking at the world and making sense of it” (2003: 11). The knowledge on this project is sourced from missiology, based on the work of the missionaries who inaccurately thought that the Western culture is the only way through which Christianity can be expressed. Mbiti argues that “African religion was not brought in from outside. It is also called African traditional religion (ART) to distinguish it from any other type of religion since there are other religions in Africa” (2015:10). Mbiti makes it clear to note that African traditional religion of ancestor worship is the religion practiced long before Christianity came into being. Agu cited by Ezenweke and Kanu detailed that Africans are described as being notoriously religious since religion colours all aspects of their lives (2006: 112).

Agu’s arguments as cited by Ezenweke and Kanu are true, but some flaws can be spotted. The flaw that I have spotted is that ATR colours all aspects of African lives, this cannot be taken as true, because generally, ATRs believe in the afterlife as the living communicates with the dead through consistent sacrifices. Meyer clarifies that missionaries strictly disapproved of African religious practices which they certified as 'heathen', they undermined the African people and were perceived as uneducated. The Gospel became secularised, and it was unsuccessful in infiltrating sufficiently deep into African religiosity (1992: 58). This is one of the reasons we still have Christians who are practicing dual worship. The elements of this epistemological foundation were foreign and were not part of their worldview. Mbiti is adamant that God described in the Bible of the missionaries, is

none other than the God already known in traditional African religiosity (1990: 14). I support Ezenekwa and Kanu in terms of African notoriety but differ with Mbiti in terms of God described by missionaries. This disagreement is grounded on the condition that there is one and only God who is neither African nor Western. Missionaries and Africans worship the same God using diverse ways of approaching him. However, I cannot refute the fact that there are practices that are not based on African tradition because the missionaries aimed to pastorally care for or indoctrinate uninformed African people.

Moon and Blackman explain the essential basics of research that is: “What exists in the human world that researchers can acquire knowledge about – ontology” (2014: IV); which Crotty defines as “the study of being” (2003: 10), and Tuli explains it as “beliefs about the nature of reality and humanity” (2010: 99). The ontology on the study of the dual practice of worship, is based on the people’s thoughts, interpretations, and meanings for their actions as their belief like truth. Guba and Lincoln state that “The ontological expectations are those that answer the question “What is there that can be known?” and “What is the nature of reality?” (1989: 83). The second element is how the knowledge gives information to the research is created (epistemology). In this regard, epistemology is uneasiness about the researcher’s explanation of the knowledge known to him of the dual practice of worship and the method used to acquire and interpret reliable and acceptable information.

Farzanfar quoted by Tuli simplifies the “Two broad epistemological positions are: positivism and interpretivism – constructivism” (2010: 81), both clarify that human conduct may be patterned and occur continuously over some time. “Positivists see this in terms of the laws of cause and effect, while interpretivists view such patterns as being created out of evolving meaning systems that people generate as they socially interact” (Ibid:100). The interpretivism–constructivism position is an appropriate choice for the discovery and the understanding of the reasons why some Christians participate in dual worship.

I understand that people make opinions about the nature of knowledge that requires an understanding of certain aspects of reality. Al-Saadi states that positivism, as an epistemological position, “Focuses on the importance of

objectivity and evidence in searching for truth and the world is unaffected by the researcher” (2014: 2). This means that true knowledge about the practices of dual worship exists and can be understood apart from the researcher’s values and beliefs. Lastly, it is how that knowledge may be gained (methodology). This is the logical positioning of the research that guides my actions.

## **1.10 Outline of Chapters**

### Chapter One

In chapter one, the researcher focused on the introduction, the background of the study, methodology, problem statement, aims and objectives, the relevance of the study, motivation, research gap, epistemology, preliminary conclusion, the outline of chapters, literature review, and linkages.

### Chapter Two

This is a review of literature already done by Western and African academics on the topic of dual practice of worship. Contradictions and gaps in existing knowledge will be pointed out.

### Chapter Three

This chapter contains the methodology to address the issue of the dual practice of worship. Gerkin’s Prophetic model of pastoral care will be applied to journey with the church members, and Pollard’s theory of positive deconstruction will help in entering their world, to help them to deconstruct false beliefs.

### Chapter Four

This chapter focuses on discussing the dual practice of worship as a pastoral challenge. The aim is to caution Christians against living a double life.

### Chapter Five

The strategies explained under methodology will be used in this chapter. The interviews will also be conducted with members of a different Christian religion-orientated church which the researcher is currently affiliated with.

### Chapter Six

This chapter will discover and develop a healing methodology using chapter three work and caring for the Faith congregants particularly faithful followers of Jesus Christ who are brainwashed into dual practices of worship.

## Chapter Seven

This chapter concludes the whole research, it will concentrate on the findings from the study and recommendations for further research.

### **1.11 Preliminary conclusion**

This chapter concentrated on the proposal of how duality challenges pastoral care ministry. The dual practices of worship among the Christians are challenging certain clergy pastorally, who do not believe in “Sangomas or inyangas” (traditional healers) as well as worship them. Those who are secretly attending African traditional religious training are not supposed to practice duality, they need to trust their African traditional religion because the spirituality of the church is important for untainted Christians. The prophetic ministry of Gerkin will be applied to the responses I got from the questionnaire in chapter five to bring about healing. Pollard’s positive deconstruction will also be used to help people to deconstruct false beliefs. This research project, however, despite the observation is going to concentrate on worship which cannot include the duality of traditional healers or African traditional religion.

### **1.12 Integration**

In chapter one, I dealt with the introduction, the background of the study, methodology, problem statement, aims and objectives, the relevance of the study, motivation, research gap, epistemology, preliminary conclusion, the outline of chapters, literature review, and preliminary conclusion. In chapter two I will unpack the literature review based on dual practices of worship.

## **CHAPTER 2**

### **LITERATURE REVIEW**

#### **2.1 Introduction**

This literature review is grounded on studies already researched by African and Western scholars on the topic of dual practices of worship. The scholars who have researched a similar topic are Breure (1999), Shepherd (2004), Ncube (1988), Nolte-Schamm (2006), and Bae (2004). There are many other scholars, these few are mentioned to support the opening sentence. This review is important because it will assist me to point out inconsistencies and gaps in existing knowledge on the topic. The main focus of this chapter is to review and synthesise the literature that will help to close the existing gaps and to ensure that there is no repetition of what others have already done. This analysis is the continuation and expansion of the literature review done under the proposal in (chapter one). The gap that I am bringing forth as a pastoral challenge, focuses on the dual practices of worship which is the reason for allegorical interpretations of scriptures that cannot evangelize converts to Christianity. Based on the material sources that I have

scrutinized and used such as Breure (1999) and Nolte-Schamm (2006) and others, it became clear that the majority of scholars did not comment on the preaching or sermons conducted by pastors, elders, and worshippers who are involved in dual practices of worship.

I, therefore, agree with Ncube highlighting the “Problems that pastors have to deal with in situations where ancestors are referred to by church members when they feel unprotected from sickness, death, hardship, or heartbreaks” (1988: 6). I think the church had to appropriately deal with this tendency of reverting back to ancestral practices, allow its members to also decide without forcing them to cancel their affiliation with the church. Bae explains that “These beliefs and practices need to be examined in terms of theology, hermeneutical, and exegetical analyses of relevant Biblical scriptures” (2004: 12).

## **2.2 Definition of Dual practices of worship**

Dual practices of worship are known to be a practice of both the Christian religion and African traditional religion in a church. According to Okeke et al, “The dual practices of worship mean the belief in two supreme opposed powers of Christianity and African traditional religion” (2017: 3). I assume there has always been an influential conflict between traditionalists and Christians in a church. Mndende says “African religionists argue that Christian leaders must stop pretending as if they are experts of the African traditional religion, while they fall on both sides” (2009: 1). I fully agree with the African religionists because I see a lot of people practicing that, including my friends fall on both sides. They attend church and later on consult the traditional healers when life is not so sweet for them. When two different religious systems exist in a church, scuffles will arise among the congregants. These clashes can be in the form of spiritual, cultural, or doctrinal and even modern musical instruments within the church. Onuzulike explains that “Christians believe in life on earth now and then the eschatological kingdom that is yet to come, whereas ancestral worshippers believe in life after death” (2008: 164). Other terms have similar definitions that denote binary opposition as the topic explains.

Shepherd states that “People generally use the phrase Christian dualism which is the idea that all of life can be separated into two main categories: the sacred and

the secular. This fragmented vision of reality puts spiritual things in the sacred category and worldly things in the secular category. This view creates a hierarchy where the only meaningful things in existence are those things that are in the sacred category” (2004: 2). Yes, I agree with his statement, but I do not think that Shepherd really understands what dualism entails, more so he explains dualism in terms the knowledge of life being separated into two main categories. Secondly, I do not blame him for his explanation due to the fact that he is not an African.

In reality, what is evident these days or years in time we see the non-spiritual side is gradually consuming the spiritual side. Dualism based on an Anthropological perspective is defined in terms of Christianity as a “Dualist religion with the two opposing powers of God and satan in a moral sense” (Robinson 2020: 8). This is clear that Christian religion and African traditional religion are two different religions, the same applies to God and satan denoting binary opposition. My take on this point is that the devil or satan is the one who opposes God in everything, he wants to demonstrate the power he does not possess to his followers. I guess Robinson used these two well-known figures to clarify dualism because Christianity is known as a religion that does not integrate with other religions. He further defined “a dualist in theology as a person who believes that God and the devil are independent and have more or less equal forces in the world” (Ibid: 8).

Ringgren explains that syncretism is used in Missiology in order to indicate the combination of religions. It can also make references to occurrences whereby “Elements from one religion are accepted into another without basically changing the character of the receiving religion” (1969: 7). These churches have promoted syncretism because they have mixed practices. Two prearranged religions can occur alongside without any interchange happening, but conflicts happen in most cases when two religions come together in any church. Awolalu says that “When we speak of African traditional religion, we mean the indigenous religious beliefs and practices of the Africans” (1976: 1). He believes that these indigenous beliefs are from the sustaining faith held by the ancestors of the present Africans.

### **2.3 Why dual practices of worship are a pastoral challenge?**

Dooyeweerd states that “One of the greatest enemies of Christian culture within the church is dual practices” (2012: 2) this is precisely my point in this research.

Christianity has failed to enlighten some of its believers from not professing Christianity or its teachings. African traditional religious beliefs and practices continued alongside Christianity. Many African scholars acknowledge that African religion was the only religion before the missionaries introduced the Bible to the Africans. Many have been transformed from ATR to other foreign religions. However, Ssuuna explains that a number of those who have accepted Christianity are trapped in dual observance and still find themselves following both religious systems (2014: 3). Undoubtedly, such a process of religious feeling or belief cannot exist without the reasons behind it unless the converted African Christians adapt his beliefs, they will not move away from their African practices. According to Bae and Van der Merwe, “Their understanding of this issue is an attempt for Africans to preserve good relations with the departed peoples” (2008: 1299).

Okeke et al emphasise that “They fear the disaster that will be brought to them by their gods if they become fully Christians” (2017: 14). This is because Africans believe that ancestor’s revelation is through spiritualists, dreams, and visions which suggest a religious picture to them. These challenges are human-made problems that cause destruction or hinder the progress of the church community. Oosthuizen quoted by Nolte-Schamm says that “African Christians are role players, and they function very well and appear to be comfortable in both worlds whereby during the day they go to church, and at night they attend to the traditional spiritualist” (2006: 56). To other Christians this act is perceived as intolerable to participate in both worlds. I fully agree with Oosthuizen because I grew up in an environment where a person goes to church on Sunday morning but later on, the very same person is beating ancestral drums and performing rituals. As a young girl, I thought it was normal and okay for people to practice both. I fully agree with Oosthuizen’s statement based on the experience gained from reading the scriptures.

This fact is emphasised by Miller saying that “Tradition has hindered the church from its very beginning” (2006: 79). He further explains that “Tradition forces the pastor to function under very specific guidelines and rules, which many times, have no biblical background for them” (Ibid: 80). The essential part of African traditional religious worship is to perform rituals for the ancestors, and this is not separated from culture. Bae describes the classification of ancestor worship into

religious and social roles. “The religious function is the component of worship while the social function is the family relationship which goes to the further side of death” (2004: 354). Maybe the question to be asked should be how sure the scholar is concerning the further side of death because there is no evidence to back him up. Meyer (2004: 354) says that missionaries strictly disapproved of African religious practices which they certified as heathens, they undermined the African people and were perceived as uneducated.

I do not agree with Meyer’s statement because it reduces Africans to nothing. Missionaries said the above statement to dishonour the Africans, they had logs in their eyes but were able to see the speck of dust in Africans’ eyes. It is obvious that a blind person cannot lead another blind person. I believe that the missionaries were blind and inexperienced in African religion and culture in general. In my opinion, I guess some of them were sent with little or no knowledge of the Bible and were not Christians but just messengers to spread Christianity which they did not know. This mission to some of them was focusing on the expansion of their kingdom, resources were more important than African people. They never liked the African skin colour at first sight, and never cared to understand them before they can teach them. The saddest part for them is that the gospel became secularised, and it was unsuccessful to intrude sufficiently deep into African religiosity. The Mammon missionaries will serve as a perfect example of the above-stated. They are young boys who want to make money, others just want to see Africa not that they are members of that church, and they do not believe in the teachings of their sending church.

Mbiti explains that “African religions are deeper than family rituals of libation and food offerings” (1990: 9). Bae and van der Merve enhance it by stating that participation in ancestral activities should not be considered a myth. “The living dead hold influence over their living descendants” (2008: 2). These statements were further supported by Ncube clarifying that “There are three levels on which African traditional beliefs operate. These are national, tribal, and family levels. At the national level, there is a connection between cults and ceremonies, and national concerns such as unity, rainmaking, and harvest thanksgiving. At the tribal level, there is a collaboration of tribal spirits and cults as a system of

religious worship and devotion merged as one. At the family level, family ancestors are making sure that individual interests are taken care of” (1988: 18).

Ncube and Mbiti’s pronouncements are supported by Bae and van der Merve, and the majority of African scholars on African traditional religion. I am of the opinion that Mbiti was challenging the Christian assumption that African traditional religion belonged to heathen as described as being fetish, inferior, barbaric, and backward. Missionaries did not try to understand the African culture and customs before engaging them in their missions. They were then perceived as egotistical as they compared African culture with their culture. Setiloane argued that “The concept of God that the missionaries presented to the African Sotho-Tswana peoples was a devaluation of the traditional currency of Modimo (God) among the Sotho-Tswana” (1976: 2). Those who express an unfavourable opinion about the ancestral cult and its influence, say that the intrusion of westernization, will do away with the ancestral cult. But the reality is that we are in modern Africa and the cult is alive notwithstanding the forces against it, but this is between the traditionalists and the newly converted Christians (Mtukwa 2012: 3). According to Ncube “The concern has centred on how to communicate the Christian faith to people whose culture and religion differ from that of the communicator of the gospel” (1988: 114).

#### **2.4 The Challenge of dual practices of worship**

Those who engaged themselves in dual practices of worship are caught between two masters, the ancestors, and God even if they are aware that “No one can serve two masters, either he will hate the one and love the other” ([Matth 6: 24](#) NIV). Mbiti embraces the fact that “the living dead” is still part of the living (1975: 43), while Anderson states that “There is a greater disconnection amongst the living and the dead. Those who have died are believed to be the ancestors, and the living has no means of approaching them” (1993: 27). Anderson’s distinction suggests a religious aspect to ancestor worship. “The ‘god status’ have to be obtained by ancestors to be able to exercise control over the single planetary sphere of the living” (Ibid: 27). Offiong quoted Idowu, clarifying that “The idea is brought out of the fact that Africans do not worship God directly and there is no

place of worship set aside for God” (2001:14). These people are facing a serious challenge because, on one hand, they are Christians who belong to Christ, and no longer to themselves, while on the other hand, they belong to their ancestors. This is actually the dualism that I am trying to address.

The other inspiring issue is how the ancestors reveal themselves to those people who honour them. “Ancestors reveal themselves mostly through dreams, visions and through diviners” (Anderson 1993: 27). I find it difficult to believe Anderson with the exception of diviners. He further states that the term ‘revelation’ if used in ancestral activities arouses a religious image of God’s way of revelation. Consequently, the question that would be asked would be, what does the Bible teach about eternity? Can there be any communication between the dead and the living? What transpires to the dead Christians? We know where God is, but the definite physical place of the ancestors is unnamed and that arouses one’s interest. Chikwekwe explains that “The existence of ancestral and other traditional practices within the church is opposed by most church members, whereas others because of fear of being labelled superstitious do not talk about the matter of traditional practices” (1997: 6). The church has contributed greatly to the denial of these members due to the system they have used to challenge ancestral practices in the past, hence people return back to ancestral practices when they experience personal or family problems.

## **2.5 Christian worldview**

This worldview needs to be explained due to the dual practices of worship that touch both the African and Christian religions. This explanation will bring out the difference between the two religions. A Christian worldview is an all-inclusive view of the world from a biblical standpoint. I can also say that the contents of the Bible expose the Christian worldview. This is emphasised by Chalk stating that “A worldview based on the content of the Bible, the Holy Scriptures of the Christian faith, is considered to be the Christian worldview” (2006: 79). Orr expands on what Chalk said that “Christians have their view of things, which has a character, coherence, and unity of its own” (1948: 9), Noebel quoted by Tackett defines a worldview “As a framework from which we view reality and make sense of life and the world. It is an ideology, philosophy, theology, movement, or religion that

provides an overarching approach to understanding God, the world, and man's relations to God and the world" (2006: 65).

The Bible gives a religious image of the whole world including a religious dogma to be believed by Christians. Orr explains that "It is a religion, historical in its origin, and claiming to rest on divine revelation" (1948: 8). Christianity has its own worldview to which it stands committed. Its worldview is neither a scientific system nor a philosophy. It has its unusual interpretation to give facts of reality. The Christian realistic faith is found in divine revelation, not in human speculation. Christian religious communities and those who are practicing both African traditional religion and Christian religion, life after death is a reality. The Christian worldview viewed death not as individual parts but holistically from a biblical viewpoint. A distinction is made, between physical death and spiritual death.

The Bible differences are explained by Nyirongo as follows: " The separation of the body or tent from the soul and spirit physical death man's inability to please God and hence loss of fellowship with him is the spiritual death All human beings, Christians and non-Christians will experience physical death in one way or the other (1997: 78). Whereas Mashau and Ngcobo argue that only those who continue to disobey God will experience spiritual death. This is the kind of death described in Ephesians 2:1-3. The everlasting torment in hell is called second death which is the outcome of spiritual death (2016: 11). Bavinck expresses this idea as follows: "Christ's death and resurrection is thus the restoration of life" (1996: 39). Young contends that Christianity is a philosophy, therefore, philosophy is explained as "The attempt to see life steadily and to see it whole, or as others have suggested, to give a coherent account of all of one's experience, then certainly there is a Christian philosophy" (1954: 200). My view on this is that if God's people can develop a consistent biblical worldview, their efforts to advance and preserve the Christian philosophy of life would result in the religious-cultural restructuring.

## **2.6 African views on dual practices of worship**

I am aware that this topic has been dealt with by scholars in practical theology. The similarities expounded by scholars such as Ezenweke (2013: 2), Abiodun (2006: 27), Banda (2005: 2), and Lugira (2009:14) pronounce that Africans believe

in the Supreme Being who is known by different names to diverse societies, and the power of their ancestors as spiritual beings to address their spiritual insecurity. In traditional African everyday life, the Higher Being appears to be less functional than the ancestors and is not known if traditional Africans worshipped him or not. Their belief system substituted the Supreme Being with the ancestors. Traditional Africans directly present their sacrifices, offerings, and prayers to their ancestors practically every year or twice a year for the ancestors to be actively involved in everyday religious life. The Supreme Being in some parts of Africa and South Africa is frequently mentioned in prayers, songs, and some religious ceremonies (Ezenweke 2013:3).

It appears to me that our African traditionalists either resisted a change or were not told that the Supreme Being is in the midst of the living, and the Holy Spirit guides them in their daily lives. He is above everything including the gods and the ancestors. Based on Lugira's explanation the Supreme Being seems "Not to be intimately involved or concerned with man's world, as a substitute, man seek out the lesser powers to meet their desires" (2009: 17).

The issue of the Supreme Being was substantiated by Sukdaven who declares that "African traditional religion offloaded the once intolerant Western world presumption of an uncivilised monstrous African continent that needs religion and good manners. He further states that there was a definite call to listen to their voices, and by listening to their words one can comprehend and acknowledge that traditional Africa believed in a Supreme Being even before the West had a suspicion of their god" (2018: 4). The Western world assumption led traditional Africans to seek help from the gods, the ancestors, and the spirit being. They visit the Sangomas (the practitioners of African medicine) to seek information and solutions to their problems. This is a clear indication that missionaries never cared to simplify properly the conversion of Africans from their traditional religion to Christianity. This indicates clearly that Africans were not certain of their religious standpoint and were easily influenced. Perhaps the question should be why they danced to Western music if they believed in the Supreme Being long before their arrival. The Supreme Being mentioned here is believed to be the God Almighty, but some of the actions performed by Africans create uncertainties in people's minds.

Ezenweke's focal point is prayer in African communities which takes various forms and has concrete intentions. The African community at large prays for anything and everything to mention a few starting from food and ending with human and animal fertility, acceptance of sacrifices, and offerings (2013: 3). Lugira in a way approves what was said by Sukdaven pronounces that "Their prayers are generally addressed to God, superhuman beings, and ancestors" (2009: 75). While Abiodun, conversely, explains that "There is no difference between the living and the ancestors. The family is made up of both the living members and the ancestors in the African belief system" (2006: 27). I do not approve what Obiodun says because Christians believe that saints are going to heaven after their death, death becomes their transport to God, and they cease to be part of the living members of the family.

On the matter of African Christians' dishonour of Christological insecurity Banda (2005: 2) supports them because they believe that the church is not concerned about their social problems, therefore, their frustration takes them back to their former traditional religions. However, I do not entirely support the above arguments made by Ezenweke, Lugira, and Abiodun because ancestors cannot provide things that they once prayed for when living. What will give them the power to provide such things to the living when they are dead? This is simply the belief of ancestral propaganda by those who were defending the ATR for Africans to continue believing in the gods and practicing their rituals, sacrifices, libations, and worship cults. On the matter of security, as stated by Banda I believe that it depends on individual persuasion.

This is evidenced by Celarent who described that Jomo Kenyatta after he was Christianized changed his name but later underwent initiation into his tribe, maintaining his traditional past, and claims to have Masai ancestors as Christian (2010: 722). This is precisely what Banda was referring to about African Christianity's lack of confidence in Jesus Christ. Beyers and Mphahlele expound on what African Christians believed in regarding Jesus Christ and their ancestors. They believe that there is a connection between the community and the ancestors as they used to live together. Their previous community expects them to give certain things and to perform in the same way Jesus has the power to influence the world he once lived in (2009: 1). This is the reason why people parade

Christians outwardly while they are deeply rooted in traditional religion inwardly. They live a two-faced disordered life, and this is the heart of my research.

Breure (1999: 1), Mtukwa (2012: 3), Olupona (2007: 6), Chikwekwe (1997: 2), and Bae and van der Merwe (2008:1300), all acknowledge the prevalent reality of ancestral cult, which exists among the un-churched and the churched. It is clear to me that this frequency of the belief in praying to the ancestors and the ancestor cult is a universal phenomenon because many of our African and Western scholars highlight it. It is witnessed in both African and world religions. Vilakazi says that “Ancestor cults are based on the dead or the invisible members of the family stretched to a relationship principle” (1986: 76). The ancestor cult which is the heart of the African spirit world is the central feature of African religion. This belief is not outdated in South Africa’s urban areas that are dying out. The worship of ancestors is still widely practiced in the black townships of South Africa as in many parts of Africa, although among the indigenous church members, the existence of ancestor worship and the ancestor cult is not as high today as compared to previous years. Anderson says, “For a great many urban black people, the ancestors are a reality, to be given due acknowledgment and to whom recourse is hard for the provision of felt needs” (1993: 11).

Mtukwa elaborates on ancestral worship as “Engaging in adoring and praying to one’s relatives who have passed on either lately or many years ago” (2012: 2). The above academics clarified ancestors as spiritual beings but did not elaborate on the critical question of whether ancestors are worshipped or not. Most writers believe that ancestors are worshipped. Ezenweke’s question is “If the believers of African traditional religion pray, who are the recipients of these prayers” (2013: 1), but Parrinder (1975: 64), and Mbiti (1975: 69) rejected this idea, they maintain on revere, venerate, or pay homage, and Seoka (1997: 5) supports their argument stating that the events practiced within ATR should not be considered as ancestor’s worship. Hence, Crafford emphasises that “Forefathers are not worshipped as gods but are only honoured with higher status and power as members of the community” (1996:16). Crafford, therefore, supports Parrinder, Mbiti, and Seoka when he distinguishes between paying homage to the ancestral spirits and God’s worship.

Seoka is adamant that African people do not believe in ancestral worship therefore, they did not make up the phrase 'ancestor worship' (Ibid: 5). Idowu also believes that African traditional religions are not established by ancestor worship cults. He says, "Cults are a means of communion and communication between those who are living on earth and those who have gone to live in the spirit world of their ancestors" (1973: 186). Efforts were made by Nyirongo to defend the use of ancestor rituals and worship which cannot be considered idolatry but, a merely social or cultural phenomenon. The reasons for this statement are that there is the denial of ancestor worshipping by the individuals who perform those rituals to the ancestors. The second reason is that they do not worship the gods but mediators who are between them and their ancestors. He further says, "Man-made objects were never worshipped by Africans, and a symbol of fellowship is the sacrifice to the ancestors" (1997: 37-40). Of all the scholars that I have analysed their writings, I think Nyirongo as much as he agrees with what others are saying, is contradicting himself in terms of ancestor rituals and idolatry. However, sacrificing to the ancestors suggests something far stronger than merely paying respect.

Miller explains that the scholars who studied African religions were wrong to call it ancestor worship. "The fruit of this misinterpretation is that Africans were understood to be worshipping their departed relatives" (2018: 53). According to Mbiti "Worship is the wrong word to apply in this situation: and Africans themselves know very well that they are not 'worshipping' the departed members of their families. It is blasphemous, therefore, to describe these acts of family relationship as worship" (1989: 9). It should be remembered that Mbiti was one of the early African experts on African religions who pressurised Missionaries about respect African traditional religions deserved, the same respect as Christianity, Islam, Judaism, and Buddhism because of challenge based on commonly held opinions that African traditional religions were entrenched in demonic anti-Christian values, Mbiti points out that "We need to confess that African traditional religions do not have many scholarly defending champions to support their case or clarify their content and pronouncements. Beliefs attached to magic, witchcraft, the spirit, and the living dead are in no danger of dying out because there are no new beliefs with which they may be substituted" (1989: 68). However, Bediako proclaims that Mbiti seeks to show that historically, "Christianity is very much an

African religion by giving an in-depth description of the ATR and cultures” (1993: 368). Additionally, to that, he says "Mbiti's case for an African theology, therefore, came to rest on a positive view of the gospel as being genuinely at home in Africa” (Ibid: 369). Bediako did not provide evidence to support his argument by mentioning some of Mbiti’s supporters who willingly sacrificed for their African traditional religion. The evidence that I am referring to is the names of Mbiti’s supporters and their published sources that can be available for reference.

Chavunduka quoted by Moyo says “Attempts were made by Christian missionaries to destroy the African religion. They viewed the African religions as senseless taboos, full of black magic, sorcery, witchcraft full of superstition, and religion that encouraged people to worship their ancestors instead of worshipping God (2001: 3). This is because there has never been any genuine dialogue between practitioners of other religions and practitioners of the African religion. The commonality that is revealed by these scholars, Parrinder (1975), Mbiti (1975), Seoka (1997), and Moyo (2001), explains the prejudice and intolerance of the missionaries towards the African traditional religion. Ezenweke (2013) quoted Asukwo et al (2013), clarifying that “Western scholars were the first to write about ATR, thus they dominated the study of African traditional religion. Their writings were borne out of prejudice or probably out of the impatience of the researchers to look at the universal meaning of the terms they used to describe the religious life of African people” (2013: 1).

I think that the missionaries were convinced by the fact that African traditional religions do not have a written reference and are misleading. Therefore, it is difficult for any person to have a deeper understanding of them because their “beliefs and practices have not been canonized as was the case with the Bible” (Ndemanu 2018: 72), instead they depend on oral communication which is passed from one generation to the other. Partain says, “To understand the importance of ancestors one must realise that death is not thought to end human relationships in the African view, rather, those who die enter the spirit domain in which they are unseen” (2013: n.p). In a way, I partly approve of Partain’s statement, because our departed relatives are still related to us and they are kept in our memories, they will never be forgotten, but I cannot regard them as my ancestors that need to be worshipped.

The part of Partain's explanation shares a concurring opinion with Breure (1999: 1), Mtukwa (2012: 3), Olupona (2007: 6), Chikwekwe (1997: 2), and Bae and van der Merwe (2008:1300) on the issue of the ancestral cult still being a prevalent reality. Does the above statement mean that our African authors have forgotten about heavenly judgment, by stating that when a person dies automatically enters the spirit world to become an ancestor? This is clear that we all do not know what happens beyond the grave. On the issue of whether people worship ancestors or not. Some practical theologians such as Idowu (1973: 45) and Kenyatta (1978: 72) are of the view that dual worshippers' separate ancestors and God in their worship. God has the worship that is due to him, and the ancestors have their due respect.

Kenyatta preferred to use communion with ancestors as an alternative to ancestor worship (Ibid: 72). I believe that as people on this earth, we do not have the right to invite any saint's spirit to the holy Eucharist because they cannot be seen by the naked eye, they cannot hear nor speak, and they no longer belong to this world. We need to understand the purpose of receiving the Eucharist. The purpose is to remember the sacrifice Jesus made for us, to remember him, and to wait for his return while we grow in love for one another as Jesus commanded us. If the Eucharist signifies love, it does not mean that if you love your ancestors, you should invite them and have communion with the dead and make it physical. I guess Kenyatta is missing the point here.

It appears that there is a disregard for belief and how Africans carry out their religious activities. Mbiti argued that "Africans are notoriously religious" (1989: 1). He further explains that African religion suffuses all facets of life hence, there is no formal difference between the sanctified and the worldly, between believers and the non-believers, between the unworldly and the physical areas of life (Ibid: 30). It makes sense to me that Mbiti refers to African traditional religion which is truly not the Christian faith. Mtukwa explains that many if not all Africans were left wondering what to do with Monday to Saturday because when Western missionaries came to evangelize Africa, they preached a religion that had meetings on Sunday at church, and never cared to engage these people in-between other days (2012: 17). True Christianity does not have stipulated days in a week as it involves all the days of the week and all meaning of life, not Sunday

only. God is the highest among the spirits, he controls natural forces and human destiny not only on Sundays but adequately for Africans. The above is explained to highlight that Christians live their everyday lives for God not on a particular day of the week.

Idowu, quoted by Galadima who discourages Africans from explaining African realities using foreign ideas. He states that “African traditional religions are self-sufficient, they ought not to copy foreign ideas. He further explains that from general revelation African traditional religion has a valid knowledge of God's creation” (1989: 123-125). I tend to have the same opinion about the use of foreign ideas because the same foreigners look down on Africans and their ideas will not match the African standard of doing things. The knowledge of God's creation cannot be sufficient for salvation, due to the fact that biblical revelation and the African traditional revelation should not lead to the belief that both religions are equal, and they will never be equal in any way. Therefore, the solution to the problem of dual worship lies in finding how to convey the beliefs and thoughts expressed in Christianity to the Africans by the gospel preachers. Galadima states that “Africans will remain Africans no matter what happens to them. They have a strong hunger to maintain their ‘Africanicity’, though they have embraced Christianity” (1989: 107). This is supported by Manganyi and Buitendag (2013: 3) explaining that Christian members do not want to lose their African identity, and Mndende says that “South African blacks are Christians in principle but have retained their links with traditional religious beliefs and practices” (1994: 7).

Galadima and Idowu agree with Mbiti and others who argue that Africans do not want to detach from their identity, particularly their religious belief. This statement is affirmed by Chikwekwe (1997: 10) stating that through ancestral practices, Africans receive meaning and answers to the complex issues of life. When problems or death occur in the family or community explanations are required, and answers are obtained from ancestors within the realm of the ancestral spirit world. The ancestral practices are not only intensely ingrained among many African people groups, but also permeate all areas of life. My standpoint is that this statement influences those who are practicing duality to disentangle themselves from godly matters and depend on ancestors because of their powers to provide

answers to the complex issues of life. Ndemanu explains the discovery of the events involved in African traditional religious practices, such as “Unquestionable belief in God, vengeance, religious sacrifices, sorcery, and divine the dead and the living, observance of the Sabbath, inequality, and class divide, dreams, and their interpretation” (2018: 73). These events will be expounded in chapter four. Olupona adds that there are special occasions for traditional events to take place or at times “A religious leader may come up with the date through divination or following a ceremonial calendar” (2014: 7).

I believe that the pressure between African traditional religion, and Christianity is foreseeable and pushes Africans to take part in dual practices without proper knowledge and understanding of what they are involving themselves in. According to Olupona some African groups “Regard the Supreme God as co-equal with the deities, as the first among equal, as a king among chiefs. He further says the complex linkage between the Supreme God and lesser divinities makes African religion difficult to classify as either monotheistic or polytheistic” (2014: 21).

My point of view is that the above-mentioned academics on the African traditional religion of ancestral worship touch the same contents which were explained explicitly for one to comprehend, but the analytic gap is still not closed. Olupona highlighted the reason Africans were converted to Christianity. He says “Africans saw that Christianity had the capability of being perceived especially by the sense of touch in their daily lives. He, therefore, pronounces that charity work done by religious groups leads to African converts becoming involved unreservedly in Western versions of Christianity without any African influence” (2014: 23). These converts were a result of the Christianity brought about by missionaries. I am more concerned about the preaching or sermons conducted by pastors, elders, and worshippers who are involved in dual worship. Would they be capable of converting or winning souls to Christ, if they are trapped in two different worldviews?

This explains how strong ancestral belief is among Africans. They are frightened by being rejected by their ancestors for refusing to participate in their rituals, “They reward those who treat them with respect and obedience with good health and prosperity, but for those who neglect or offend them they punish with sickness,

economic loss, or some other misfortune” (Setiloane 1976: 66). I guess ancestral spirits are a source of supernatural powers and are believed to be everywhere, but Mulambuzi says “They are thought to reside mostly in places like trees and graveyards” (1997: 6). I do not believe an idea or opinion produced by Mulambuzi which was not supported by other scholars that the ancestors reside in places like trees or graveyards. In this case, the majority of African scholars believe that ancestors are known to be spirits living in the spirit realm. The question is where must libation be conducted if they live in trees and graveyards? Libation is a ritual or a traditional religious act where water is mixed with raw mealie meal, traditional sorghum beer, or water sometimes animal’s blood is poured on the ground for the ancestors, to invite them, to a traditional ceremony. This is done on plain ground, not in trees or graveyards. I, therefore, do not regard Mulambuzi’s thoughts to be shared, they are not facts.

The above actions confirm that Christianity has been unconsciously syncretized by Africans. Africans have a strong longing to sustain their African identity, even though they have embraced Christianity. Mulambuzi further explains that some Christians are committed to their ancestral cults because of their day-to-day life experience. They believe that ancestors are closer to them than God. The church cannot address their problems immediately, then they turn to their ancestors for solutions (1997: 21). This dual practice of worship is termed syncretism in missiology which is used to indicate any mixture of two or more religions as explained under the definition of terms. This act is described by Nwosu as “Perceived in the encounters of two worldviews” (2021: 3). This is a pastoral challenge because ancestral worship is conflicting with the gospel as explained in Hebrews stating that “And just as it is appointed for man to die once, and after that comes judgment (Heb 9: 27 NIV). The gospel needs to bring all to biblical salvation. The two worldviews create a head-to-head interconnection between the consecrated and non-consecrated and it demonstrates to be incompatible with Christianity. The term “syncretism” according to Nwosu it means “To pour together” (Ibid: 6). It is related to pouring one form of a liquid substance into another just like pouring water into wine, thereby obtaining an entirely different substance that is neither purely water nor solely wine.

Based on Chikwekwe's outcome of his investigations, he emphasises Mulambuzi's above explanation, "That in syncretism there is a combination of Christianity and traditional religions practiced close together or side by side. On some occasions, the two religions were practiced independently from each other. Though some mix most with traditional religions. Christianity is only used as a backup when everything runs smooth, as long as there are no problems, but, when they feel the pressure of life, due to the piling up of problems they turn back to their old practices of ancestral worship" (1997: 54). It demonstrates that Africans have no firm standing in their positions. This means that people who are practicing dual worship are leading two detached and diverse lives, and they appear to be different people in each situation, which means that they either conceal their true beliefs from the rest of the worshippers or they live in a state of continuous misconception. I can view them as being doublemindedness and unstable in all their ways, in a way they have two souls, one for the earth, and another for heaven, but wishes to secure both worlds. Surely the person will not give up the earth, and he is unwilling to let heaven escape.

Chikwekwe states that reversions may happen at times if people are confused and frustrated because they are experiencing unresolvable problems. As a result, "They abandon Christianity and return to ancestral activities where they are confident of finding practical solutions and have a feeling of belonging" (1997: 55). Worldview is important as it controls the belief system of a person, and beliefs control the behaviour. "To Africans, rituals indicate all aspects of African religious life, belief without ritual deprives a person of his religion's natural power" (Lugira 2009: 64). This is the same as Christianity which says faith without action is nothing. This makes it clear to understand that religion is deep-seated, and it cannot possibly be separated from other parts of life and culture as it runs in the daily life of traditional Africans. Mbiti explains the interweaving of religion with African culture. "Religion pervades all the departments of life so fully that it is not easy always to separate it. Religion is the strongest element in the traditional background and exerts the greatest influence on the thinking and living of the people" (1989: 48). A study of these religious systems is in the end a study of the people themselves in all difficulties of both traditional and modern life.

## **2.7 Western views on dual practices of worship**

This sub-heading traces the impact of Western ideas regarding the concept of dual practices of ancestral and Christian worship through an analysis of the works of selected writers. African traditional religion has been extremely impacted by Western culture in positive as well as negative dimensions. Sanou clarifies that “Western culture has improved the value system of African society and given rise to acculturation” (2015: 67). I support Sanou because there is no more pure African traditional religion anymore in Africa. Acculturation meaning taken from Merriam-Webster’s dictionary is the cultural modification of an individual or people by adapting to or borrowing traits from another culture. Seitz (2015: 50) explains that dual practice in anthropology is used to describe the attachment of two disconnected religious or cultural traditions. It can be used in the separation of divine and human in some religious traditions. He further says, “Dual religious belonging is a state whereby an individual may belong to two or more different traditions” (Ibid: 51).

According to cultural anthropologists, dualism is seen as being helpful and acceptable to the community because it allows for the recognition of affiliation. It is clear that in cultural anthropology the concept of dualism was formerly planned to represent unending binary opposition. To African Christians is a different story altogether because most of them are involved in this inactive dual belonging but are quiet about it. Subsequently, many people have the opportunity to choose among various religious traditions and practices to meet individual desires (Sanou 2015: 9). The explanation of dualism according to cultural Anthropology is based on spirits, which in a way can represent the Christian religion and the African traditional religion as they are also dealing with spirits. Morally, Christianity became a dualist religion based on the disagreement between two powerful but opposite figures: God, and Satan.\_

As a researcher I do not imply that God and Satan represent the two religions; this is about two great opposite spirits. In Cultural Anthropology Seitz defines ancestor worship as “A religious or spiritual practice which revolves around the belief that the deceased continue to have a presence after they die and contribute to the spiritual quality of their living relatives” (2015: 54). This definition is similar to all the academics’ definitions, even though they believed in ancestors or not. Shultz

and Lavenda (2022: 33), state that most religions reproduce the link they have to their ancestors as an important factor of their belief systems.

I have a different opinion on this issue because worshiping gods and deities can often be confused with God's normal worship, we all understand even if it takes a different direction of the practice. This is confusing because Africans do not separate the gods and deities, as they are a solid package. Mtetwa warns that "Western theological and anthropological categories' have the capability to distort and confuse African rituals and philosophies" (1996:23). He further says, "The Roman Catholic Church venerates their saints, which is related to the veneration of ancestors which makes him uncomfortable when using the term ancestral veneration" (Ibid: 23). This is an indication that some of the terms used by Africans are foreign to us and are borrowed without clear meaning of the term or word that has neo-colonial connotations.

Berg is a psychologist who clarifies that "The majority of South Africans access the deeper meaning of many traditional healing centres on ancestor reverence. This belief system and its rituals may negatively influence the mental health of the community and individuals" (2003: 243). Although religious behaviours at first might seem less important than rituals that ensure people's survival, they often fulfil realistic needs. For as long as modern human beings have existed, rituals have played a part in the development and promotion of group life. This could be the reason why Charismatic or Pentecostal churches claim that people are demon-possessed, while Psychologists turn to conclude that people have split personality disorder, because "Our personalities are made up of the way we think, feel and act" (Healthline 2022: n.p.). Nolte-Schamm quoted Desmond Tutu asserting in psychological terms proclaiming that "The African suffers from a form of religious schizophrenia" (2006:56).

According to Bufford a Clinical psychologist pronounces that "These dual worshippers are referred to as demonic deceivers and have mental disorders" (1988:117). He further says that "In inspecting the relationship between demonic impacts and mental disorders, the question is not whether satan is involved in mental disorders; rather, the question should be how he is involved" (Ibid: 118). Theologically Bufford is referring to what we call wolves in sheep's clothing due to

knowing the fact that Satan's servants camouflage as pastors, believers, apostles, prophets even preachers. They casually appear as saints who are involved in Christian ministry but serve the kingdom of darkness as secret agents. Certainly, such people are more influential to the innocent congregants since they belong to the kingdom of Satan. Their outside appearance and testimonies make it difficult to differentiate them from true Christians. In this instance, I am referring to the false prophets and pastors who perform unbelievable miracles and testimonies that move the congregation. "For many shall come in my name, saying, I am Christ; and shall deceive many" (Matt 23: 5 NIV). These fake prophets and pastors draw power from the kingdom of darkness as I understand it, and most if not all of their followers believe in them more than they believe in God. This is a freestyling religion as it is commonly known to many.

These demonic deceivers are equated to witches who are firmly established in the church, controlling both the pastor and the congregation, and causing great confusion. I believe that only the pastor and the congregants who allow themselves to indulge secretly in dual worshipping, driven by greed and success can fall under the control of occultists who disguises themselves as Christians. Nolte-Schamm explains that "Modernity, Christianity, and Western influence together with some scholars who assert the non-existence of the African worldview made African traditional religion not to exist in itself" (2014:56). I do not agree with Nolte-Schamm because we would not have Christians who are dual worshippers by now if that was the case. Western scholars are not hundred percent knowledgeable about African rituals.

## **2.8 Worldviews on dual practices of worship**

Scholars have identified various worldviews among the cultures of the world. I will give only two examples which are Vodou or Voodoo and Bahá'í faith Gnosticism. The belief in the cult of ancestors and Christian worship is a worldwide phenomenon. Different names have been assigned to world religions, but they denote the dual practices of worship. For this project, I will concentrate only on the two kinds of religions mentioned above, that expose dual practices of worship.

- Vodou or Voodoo

Hwang pronounces that “Vodou or Vodun is the incorporation of West African traditional religion with Catholicism. Elements of Roman Catholicism with traditional African rituals of magic are combined with religious rites” (2001: 179). I guess Hwang indirectly says that it is characterised by spirit possession and sorcery. The primary goal and activities of Vodou are to serve the spirits and perform various devotional ceremonies directed at God and particular spirits. Practitioners of Vodou are earnest Catholics, however, their health, protection, and favour is dependent upon the spirits. The question I am posing to this religion is, how do they interpret the Bible when preaching? What kind of message are they giving to the congregants? Their worship practices are not different from those of African traditional religions, but they are worse than Africans as they believe in witchcraft.

Hwang (2001: 181) says that Vodou consists of Catholic saints’ veneration, and also veneration of ancestral spirits that is aroused by Catholic hymns and dance and sometimes through animal sacrifice, most commonly chickens. This is a morally dual practice that combined Catholicism and Vodou even if the people who attend this church do not consent to dual practices of worship. Dual practices of worship, mean the belief in two supreme opposed powers of Christianity and African traditional religion (Okeke 2017: 18).

Huang further states that “These ritual gatherings are encouraged, and gatherers offer the host food or money for the visiting spirit that is used for the party and salutations” (1996: 37). Christians view God as a spiritual being from the scriptures, at that point Manganyi and Buitenbag quoted Kombo explaining that “Pre-Christian Africa also perceived God as a spiritual being without a material body. The African conceptual framework has spirits as a special category” (2013: 4). My argument in this is that they do not see this spiritual being with the same eye of understanding. If Christians view from the scriptures, where do the African traditional religion base their view?

I think that Vodou is clearly what Africans understood as witchcraft, which is the practice of black magic and the placing of curses on people using supernatural powers to control people, in other words, they combine witchcraft and the catholic

religion. I, therefore, conclude that the Vodou traditional religion is far worse than the African traditional religion, however, it clarifies the acts of dual practices.

Nash quoted by Seitz (2015: 51) explains that Vodou communities are much more careful and do not trust outsiders as they have grouped themselves together, they live in dire poverty and are misjudged by most observers who look down upon them. Strangers use voodoo as a derogatory term, and they conclude that Vodou is a stereotyped form of black-magic practice. The same situation also applies to Catholicism in the act of personal saints are regarded as being holy and close to God. However, the use of the term saint depends on the context and denomination, but there is no person in this world who can have an exceptional degree of holiness or closeness to God. This is just an exaggeration of their saints. Saints by the way are human beings who are subject to sin. In “Catholic, Eastern Orthodox, Anglican, Oriental Orthodox, and Lutheran doctrines, all of their faithful deceased in Heaven are considered to be saints, but some are considered worthy of greater honour or imitation” (Ibid: 57).

Those who practice Vodou as faithful members who maintained the spirits' happiness have their spirits to look after them in terms of health and protection. Nash further explains that Vodou's spirit will not come to the Priestess if she has not showered because they admire and require cleanliness. The Priestess will simply leave if her expectations are not met (Nash 1970: 122). This is an absurd and unbelievable myth one has ever heard of.

#### Bahá'í faith

Bahá'í faith is a religion whose teachings revolve around the oneness of humanity. It teaches about the unity of all people and the importance of all religions. It has compared the world of humanity to the human body. Their faith is based on spiritual principle that teaches the value of all religions. They incorporate Christian principles combined with some of the teachings of Islam (Hwang 2001: 182). I am of the view that the spiritual doctrine of Bahá'í's religion is not clear as all religions are spiritually grounded. This duality is based on Islam and Christian principles. Nash says “Gnosticism is partly of pre-Christian origin and dualistic religion. A variety of religious systems and beliefs in the ancient world are contained in it, which emerged from the tradition of Judeo-Christian” (1970: 123). My take on this

religion is that Gnostics are not Christians, but their tradition uses some of the Christian principles. Looking at different literature, it is clear that dualism is practiced in almost all religions even if some are not aware of it.

Seldom dualism can be just another way of discussing syncretism since it is also mostly a debate about integration or lack between two systems. An interesting example of this conflicted relationship can be seen in the Chinese holiday where families commemorate the dead, tomb-sweeping day. This falls around the same time as Easter, which also has at its core death and resurrection or new life. Traditionally the Chinese people on the tomb-sweeping day would prepare the tomb and make offerings of food and incense. Taiwan Christians when asked if they celebrate the tomb-sweeping day known as (Ching Ming). They say they return home on the day to pray at the cemetery and sing hymns at their loved ones' graves (Seitz 2015: 51). Though they claim not to celebrate a tomb-sweeping day, their actions are not different from those who celebrate it. They are all involved in dual worship because singing hymns for the graves is not something that Christians practice.

## **2.9 Preliminary conclusion**

One of the greatest enemies of Christian culture within the church is dual practices of worship (Dooyeweerd 2012: 2). This will take nondenominational efforts to destroy this enemy. The people's beliefs and practices are rooted in the philosophy of African traditional religion. The reality of life after death is not proven by communities that practice dual worship affiliating with both African traditional and Christian religions. This clearly explains the gap that I brought forth in this literature review that cannot be answered by both African and Western scholars. But what came to my understanding is how the missionaries approached the Africans with their mission, without having any knowledge of their religion. They thought it was barbaric, and backward hence they could not penetrate them totally with their Christianity. This chapter makes it clear that African traditional religion was not introduced to them through missions, it was acquired from birth. It is an exposed religion in that it grew from the experiences of the parents, and grandparents.

On the other hand, Africans were fearing their ancestor's disaster that will be brought to them if they become Christians. This is a pastoral challenge that needs to be addressed scripturally in order to release these people from their bondage. The ancestor worship connected to ritual practices is deeply dependent on the influence of the departed members of the family. African traditional religion cannot be studied in isolation as it enters into every aspect of African life, therefore its study has to involve those who practice the Christian religion. It is evident that there is a lack of confidence in many Africans to operate under one religion because the difference between sacred and secular will not be noticeable. The masses of African Christians who remain, practitioners of traditional religions, indicate that they have not found Christianity to be as equally complete as their traditional religions.

Since there are no written African traditional religious books that explain the ethical conduct required for all African traditionalists, the same as the Bible. Oral tradition serves as a source of information for people to understand their philosophy. The truth is that traditional Africans feel secure and at peace within African traditional religions. South Africans would admit that the church's duty is to respond to human conduct that is not capable of being reconciled culture of human rights. Therefore, it is clear that the final end of each individual depends on their faith and actions while they were living.

As theologian Becken asserts that "In developing a Christian theology that speaks to the African understanding of ancestors, these theologians are confident that their insights will enrich worldwide Christianity" (1973: 23). The condemnation of African religious beliefs and practices served white political interests but could not be justified on Christian grounds.

Chapter three will be based on the Methodologies that will be used for discovering and understanding the meaning individuals assign to a social or human problem of dual practices of worship. These methods will also assist me to obtain the required and relevant information from the market research data, the interviews, and questionnaires that will be used on the targeted participants who are into the dual practices of worship. Pollard's method of positive deconstruction to help people who want to become Christians and gives them reasons to be courageous to

accept change. Gerkin's methods will also be applied to pastorally journey with the participants.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.1 Introduction**

The preceding chapter dealt with the literature review based on the writing of different scholars on the topic of dual practices of worship as a pastoral challenge. The review concentrated on African writers, Western scholars, and World evaluation. In this chapter, an outline of the methodology to be implemented to conduct the research and gather the data for analysis and interpretation will be explained. The qualitative methodology will be used in conducting this research. This methodology is a structured discussion around the research design and gives an explanation as to why the qualitative approach was chosen. This methodology will also be used in answering what, why, and how of my research.

##### **3.1.1 The purpose of the methodology**

The main purpose of this methodology is to achieve the objectives of this research project as explained in my proposal on (page 11) and to close the gap that was never researched by other scholars before on this topic. The objectives are to examine the reasons why Christians involve themselves in the dual practices of worship, and why they cannot change their dualistic nature to the monotheistic nature of serving only God. The methodologies to be employed in this research are focusing on the allegorical preaching done by the adherent pastors, elders, and members of the congregation, which contributes to dual practices. The dual practices of worship have never yielded any good results, instead of bringing new converts to Christianity; this creates confusion, which leaves them nowhere. The result is to lay the foundation for pastors, lay preachers, and elders that will empower them in their ministries. In addition to the above is to have a clear understanding of how to discern between subjugated members and true ritualists who operate under the pretence of Christianity, which is the main aim of this research.

##### **3.1.2 Research Design**

Myers et al define research design as “A plan specifying the methods and procedures for collection and analysing the required information.” (2010: 11). The research design in this project is the qualitative research design. Myers et al, explain further, that “The qualitative research is quite contrary to the quantitative research design. It is explanatory in nature and always seeks answers to ‘what’s’ and ‘how’s’. This allows a researcher to conclude with proper findings” (2010: 16). The following qualitative approaches as methods of empirical research for data collection and analysis form part of the primary sources and the secondary sources of the research that will be elaborated underneath. They are unplanned conversations, face-to-face semi-structured interviews with open-ended questions, standardised questionnaires, snowballing sampling strategy, convenience sampling, and participant observation.

The secondary sources of the research include library research, journals and books, and electronic media will also assist in cultivating the relevant information. This method was chosen because of its appropriateness for this research's aims and objectives. It will provide valid and reliable results. Ethical considerations and measures will be employed in order to provide trustworthiness between the researcher and the participants. These secondary sources will be discussed in this project.

### **3.1.3 The participants**

Research participants, according to Levy and Lemeshow are “The entire set of individuals to whom the findings of the survey are to be deduced” (2011: 13). Babbie and Mouton further define the research participants as “A group of people from whom the researcher intends to conclude” (2005: 75). The interaction in this research will be between myself and the participants that I intend to study. They are Faith church congregants, pastors including those from other churches, lay preachers, elders, and the community respondents who are conveniently available. Traditional healers or Sangoma’s will also be from the Faith Church and those that are from other churches. Six to eight varied people will be interviewed at their homes and the same number of people will be given the questionnaire to fill out at their homes. I will visit the participants at their homes, to evade spending

on their side. Mouton states, that “In considering the sample size, factors such as costs and desired level of accuracy will be taken into consideration” (2020: 186). All twelve to sixteen participants who vary in terms of their age, gender, and educational upbringing will be brought into play.

### **3.2 The ethical implications of the methodology**

Ethical issues in qualitative research are confidentiality, anonymity, and respect for my role as the data collector (researcher). Murphy and Dingwell quoted by Flick state that “Ethical considerations in research are a set of principles that guide a person’s research designs and practices. These principles include voluntary participation, informed consent, anonymity, confidentiality, the potential for harm, and results in communication” (2018: 144). Respect for the dignity of research participants should be prioritized. The protection of the privacy of research participants has to be ensured and full consent should be obtained from the participants before the study. Ethical implications are important because they promote the aims of the research, such as expanding knowledge and they support the values required for collaborative work, such as mutual respect and fairness.

Flick pronounces, “The codes of ethics require that research should be based on informed consent” (2018: 136), meaning that the participants have agreed to contribute based on the information given above. Ethical considerations necessitate the condition whereby the participants’ privacy would not be invaded. It is clear that being unprincipled will influence my relationship with the participants and will contribute to the negative outcome of my research. In addition to what I communicate with the participants about the research, how I present a more open and trusting atmosphere. King and Horrocks say “Self-presentation includes what you wear, your use of non-verbal communication, and the kind of vocabulary you use (2010: 49). The above-mentioned will be my approach when interviewing my participants.

### **3.3 Qualitative research methodology**

Qualitative research methodology is about “Determining what things 'exist' rather than to determine how many such things there are” (Walker 1985: 3). More literally, quality refers to the nature of things, rather than to their quantity. According to Creswell qualitative research is “An inquiry process of understanding

a social or human problem based on building a complex, holistic picture, formed with words, reporting detailed views of informants, and conducted in a natural setting” (1994: 2) The main reason for the choice of qualitative research was its importance in analysing the subjective meaning or the social production of issues, events or practices by collecting non-standardised data and analysing texts and images rather than numbers and statistics (Flick 2018: 604). The qualitative research methodology allows data to be collected in a natural setting, which is the field at the site where participants experience the issue or problem under study. This up-close information gathered by actually talking directly to people and seeing them behave and act within their context is a major characteristic of qualitative research. I can say that the qualitative research method is appropriate for the study of social relations. The subjective experiences and perceptions of the research objects are the focus of qualitative research methods.

### **3.4 Epistemological foundations**

Crotty defines epistemology, as “A way of understanding and explaining how we know what we know, as a way of looking at the world and making sense of it” (2003: 11). Epistemology plays an important role in the construction of knowledge, it is, therefore, a means of establishing what counts as knowledge and is central to the qualitative methodology that I am using. Swinton and Mowat declare, in most cases, we as people do not know approximately as much as we think we do.

“Epistemology creates awareness of certain aspects of reality by analysing logical facts and pieces of evidence available” (1986: 78). I agree with the above authors because the level of human knowledge is based on how much we know or can know by using our intellect, our decisions, and reasons in analysing logical facts and other resources to acquire such awareness. In most cases, we as people do not know approximately as much as we think we do.

The knowledge on this project is sourced from African writers both classical and contemporary, who based their founding on missionaries who introduced their foreign religion to Africans who were purely traditional and Western writers. The elements of this epistemological foundation were foreign and were not part of their African worldview. Guba and Lincoln state that ontological expectations are those that answer the question “What is there that can be known?” and “What is the

nature of reality?” (1989: 83). Ontology is defined as “The study of being”. It is concerned with what kind of world we are investigating, with the nature of existence, with the structure of reality as such” (Crotty: 2003: 10).

It can be people’s claims or assumptions that a particular approach makes about the social reality of dual practices of worship. The epistemological foundations within the qualitative methodology will make it clear that the investigation of dual practices is not for objectivity and clarification only but for meaning and a greater understanding of the topic under discussion. Swinton and Mowat state that “Knowledge of the other occurs when the researcher focuses on a particular individual or group and explores in-depth the ways in which they view and interact with the world” (2016: 32). This knowledge will enable me to develop an in-depth understanding of the pastoral challenge caused by Christians who engaged in dual practices of worship.

### **3.5 The qualitative approaches**

#### **3.5.1 Primary sources**

The information will be gathered from primary sources, which include the following:

- Unplanned conversations

The unplanned conversations will target particularly the Faith church congregants and readily available people. It will be through a natural talk that will lead a person to answer the questions on dual worship. The unplanned conversations will save time and allow me to have control over the line of questioning. Swain and King, state that “These conversations create greater ease of communication and often produce more realistic or naturalistic data although this is dependent of course on the characters and personalities of the individuals involved” (2022: 6). I agree with Swain and King because conversation opens the channel for communication irrespective of the person’s personality. The main question that will be asked is based on my objective of wanting to know if it is impossible, for a person to change from dual practices of worship to follow one religion.

- Face-to-face semi-structured interviews with open-ended questions

The face-to-face semi-structured interviews with open-ended questions and the standardised questionnaire were structured in such a way that they produced answers to the aims and the problem statements. These aims and problem statements were formulated as broad statements of the purpose of the research, indicating what is to be achieved. Face-to-face interaction with members of different Christian religion-orientated churches and Sangma's who are attending church will be conducted in a natural setting. King and Horrocks say that semi-structured interviews aim at enabling the participants the opportunity to present their understanding and experiences (2010:16). It will help to draw out the necessary information needed for my study. The interviewees will be led to open up to share very personal views on their practices and duties previously unknown to me. Kvale explains that "The unstructured format will allow the researcher to ask probing questions that may lead to new subject matter that was not addressed in the original guide, allowing the research to grow naturally" (2014:121).

- Questionnaires

Questionnaires will be administered to different pastors, elders, and Christians who practice dual worship around Soshanguve and who are members of their churches. There is no face-to-face interaction between respondents and the interviewer when questionnaires are used, and they offer greater anonymity. A structured questionnaire was designed to examine the degree of participant involvement. Questionnaires are the simplest and most informal method of getting information because "Where sensitive questions are asked it helps to increase the likelihood of obtaining accurate information" (Kumar 2014: 141). After I have gathered information from this experimental study, I will then design a theory that would help me to lay the foundation for pastors, lay preachers, and elders.

The theory will empower them so that they understand how to discern between subjugated members and true ritualists who operate under the pretence of Christianity. I believe that this theory, which will be elaborated on in chapter six, will change the perception of people on dual practices of worship. This theory will also help pastors with the necessary knowledge and skills to meet such situations with sensitivity and creativity. Secondly, to deal with criticism in their churches which becomes a burden for the pastor and ends up being frustrated. One thing

that is clear to all is that pastors cannot meet the needs of all their church members.

- Participant observation

Participant observation is when you, as a researcher, participate in the activities of the group being observed in the same manner as its members, with or without their knowledge that they are being observed. (Kumar 2014: 134). Participation in any activity helps the participant to understand what is been done, and to relate the activity to other people. This method will be used in the Faith church and other churches around Soshanguve that are known to partake in dual practices of worship. Flick explains that “The researcher will observe from a member’s perspective, but also influence what the researcher observes due to the researcher’s participation” (2018: 325). Observation is one way to collect primary data. Observation is a purposeful, systematic, and selective way of watching and listening to an interaction or phenomenon as it takes place. “There are many situations in which observation is the most appropriate method of data collection” (Kumar 2014: 134). Creswell states, “That observation IS open-ended in that the researchers ask general questions of the participants allowing the participants to freely provide their views” (2014: 239). This method will permit me to have first-hand experience with the participants, activities that happened, and information that will be recorded as it comes. It is also useful in exploring topics that may be uncomfortable for participants to discuss. Such kinds of topics will be directed to the people that I am acquainted with away from the rest of the people.

- A snowballing sampling strategy

A snowballing sampling strategy is to be applied where individuals will be identified to take part in this study. The target people here are those who are famous in their location and have many friends “Snowballing sampling is a method whereby the researcher starts with one member of a group who in turn refers the researcher to another member” (De Vos, et al 1998: 86). Attention should be paid to this method, as it will increase the number of participants. The ethical issue with this method is that secrets may be revealed about other people who would prefer for their involvement in dual practices of worship to be kept confidential.

- Convenience sampling

Convenience sampling is the collection of market research data using respondents who are conveniently available. It is the most commonly used sampling method, as it is quick, uncomplicated, and economical. In many cases, people are readily approachable to be a part of the sample. Flick recommends that we give up specific criteria for choosing participants in a field and do the interviews with those people who are ready to help us out (2018: 181). I will choose participants based on proximity not considering whether they represent the entire population or not so that in the end my research can make the statement that applies not just to the individual, but also refer to the situations of dual practices in all the churches.

### **3.5.2 Secondary sources**

The information that will be gathered from secondary sources includes the following:

- Library research – African theologians, philosophers, and others who have been interested in the same areas of study and who have published their empirical research papers will be used.

Library research takes advantage of the published empirical research of others who have been interested in the same areas of study. Many Christian theologians and philosophers have written journals and books on the dual practices of worship. Assorted elements of African traditional religion and Christianity have been documented and published by various African theologians, scholars, and Western scholars. As a university student, I had access to the university library containing hundreds of volumes on African studies, which will be helpful in using them.

- Journals and books - that provide information will be perused from the current institute- the University of Pretoria and journal soft copies will be inspected. Flick explains that these resources “Were made by someone for some purpose and become relevant for the research only through the researcher’s interpretation” (2018: 316).
- Electronic Media. - Such as the Internet or online sources including the website of my current University and various Universities are to be used.

Electronic media as written evidence saves time and costs. I was able to explore and examine texts in a variety of ways.

Kumar explains, “None of the above methods of data collection provides hundred percent accurate and reliable information. The quality of the data gathered is dependent upon a number of other factors. Some people may not feel either at ease with being interviewed or comfortable with expressing opinions in a questionnaire” (2011: 133). Furthermore, people with little education may respond differently to certain methods of data collection compared with people with more education. In this circumstance, participants will be guaranteed confidentiality and kept anonymous, as pseudonyms are to be used to hide their true identity.

The purpose of this research is to gain an understanding of the ‘why’ of phenomenological events observed and not just a description of what happened. Listening to the voices, published and unpublished, spoken within a society helps to analyse and understand the people’s motivations and intentions behind the observed actions. Kvale described the purpose of the interview as a method of data collection in social research “To gather descriptions of the lifeworld of the interviewee concerning interpretation of the meaning of the described phenomena” (1983: 174).

### **3.6. Data analysis and interpretation**

According to Creswell (2013: 196). The process of qualitative data analysis requires the researcher to organize and prepare the data for analysis by transcribing interviews. This is important in the evaluation and the successful interpretation of the published research findings. The process can be used to reinforce what is currently believed, establish gaps in the published data, introduce a new way of looking at things, or even expand the current interpretation. This process will help me as the research problem is studied in its natural setting, not laboratory study. Information gathered through this method will be collected from multiple sources aimed at understanding the meaning of the problems through the respondents. Khan explains that “Careful and thoughtful presentation of qualitative research report in a logical manner will make such a report to be convincing and acceptable to other researchers and prospective users of the findings” (2018: 173).

### 3.7. Methods of pastoral care

The two methods of pastoral care, namely Charles Gerkin (1997) prophetic model and Nick Pollard's (1997) positive deconstruction will be used to journey with the Faith church congregants, pastors, lay preachers, elders, and the community respondents who are conveniently available. As I attempt to create a caring method for them.

#### 3.7.1 Gerkin's prophetic model.

According to Vandenhoeck, prophetic pastoral care means "Thinking about the tension between the dream of the Kingdom of God and the reality in which people live" (2011: 7). This definition clarifies that prophetic pastoral care corresponds with the Old Testament concept of both Major and Minor Prophets. Prophets are messengers of God because of their receptivity and announcement of the word of God and the divine messages. According to Gerkin, there are four classes/models of leaders who were troubled with the care and correction of God's humanity. Those are:

- The Priestly model – this model expands on Priests who inherit their priesthood and are responsible for worship and ceremonial life, as part of pastoral care among the Israelites.
- The Prophetic model - these Prophets are God's mouthpiece about moral issues and confronting the people with their deviation from the will of God. In other words, prophets become the voice of the voiceless by speaking truth to power.
- The wisdom model- this concerns wise men, and women responsible for practical moral guidance in the affairs of living together as a community.
- The shepherd model (the Caring leader) - this model was taken from the descriptions of Psalm 23 whereby Jesus Christ is portrayed as the good shepherd who leads the people in ways of behaviours that are right and pleases God because they correspond to his command and match his moral nature (1997: 79). This segment will assist in journeying with the flock of troubled souls.

Out of the four models mentioned above, I will concentrate on the Prophetic model of pastoral care, because Prophets speak on behalf of God, they deal with moral issues and reproof the community. Prophets speak truth to power by confronting the people with their deviation from the will of God. The majority of our Christians have complicated themselves in the dual practices of worship. Leaders have moved their followers away from the truth in the Christian life. Gerkin states, “Pastoral care involves the restoration of both the Christian community and individuals and their families” (1997: 81). Christians need to be pastorally cared for in a way and be reprimanded for their deviation from the will of God as a pastoral challenge.

The second model is that of Pollard’s positive deconstruction to review their world. The prophetic model gives the pastor the right to empower the congregation to act for themselves and to Judge God’s word, which does not exist in churches that practice dual worship. Osmer states that “People seek to discern God’s will for the present; he refers to this task as prophetic discernment” (2008: 107). Osmar connects with Gerkin’s four models of caring by stating that “Prophetic discernment uses three methods to discover God’s word for the present” (2008: 134). Those methods are:

- Theological interpretation – “It must not be confused with the traditional disciplines of biblical studies. It focuses on the interpretation of present episodes, situations, and contexts with theological concepts” (Ibid: 139).
- Ethical reflection - refers to “Using ethical principles, rules, or guidelines to guide action towards moral ends” (Ibid: 151). Since present practices of values and norms of dual worship are often in conflict.
- Good practice - plays two very different roles in the model of prophetic discernment. Firstly, the interpretive guide draws on models of good practice, whether past or present, secondly to reform a congregation’s present actions” (Ibid: 153).

Osmar explains, “Prophetic discernment involves both divine disclosure and the human shaping of God’s word. The prophets draw on specific theological traditions to analyse popular and official theologies and the way of life justified by these theologies. They interpret theologically very specific social conditions,

events, and choices before the covenant community at a particular moment in time” (2008: 134–135). His statement is supported by Gerkins stating that “Pastoral Care entails the thoughtful reinterpretation of the tradition that shapes Christian identity as that tradition is brought into dialogical relationship with contemporary culture and its impact on the community of Christian as well as its individual members” (1997: 118). The task of prophets always requires pastoral care to challenge problems courageously while showing kindness and love to the communities they serve. They should be critical to advance constructive change and be willing to challenge others' resistance.

Vandenhoeck says “Many religions have a history of prophecy that continually changed the relationship among people and between people and God for the better. She continues to explain, “Being or acting prophetic has to do with seeing, judging, feeling being called to act and invoking resistance” (2011: 7). Prophetic pastoral care should always try to bring about a change, to contribute positively to the successful development of the Christian identity. This act will help to gradually change the perception of Christians who partake in dual practices of worship and maybe Africans would become one in terms of religious associations. The Prophets as shepherds of God’s people played an important role portrayed as follows by Gerkin: “The prophets, among them Amos, Jeremiah, and the authors of the book of Isaiah, were in their times’ dominant voices in giving moral guidance to the community” (Gerkin 1997: 23-24). Pastoral caregivers should professionally and effectively render faithful prophetic care services to people. God through prophets pastorally cared for people who were oppressed by others this way. It is important to note that Gerkin’s model will help me to journey with the church members and the communities but is not able to help them deconstruct their world. This is where Pollard’s theory of positive deconstruction will help in entering their world.

### **3.7.2 Pollard’s Theory of Positive Deconstruction**

The main purpose of using positive deconstruction is to journey with the church members and the community who are involved in practicing dual worship to change from their worldview to a Christian worldview. The methodology of Positive

deconstruction states, “The process is positive because this deconstruction is done positively to replace the false belief with something better” (Pollard 1997: 44). Pollard’s parable of two identical cars explains the deconstruction. “When I was an undergraduate, I bought my first car. It had a good chassis and most of the bodywork was okay. However, that was about all that could be said in its favour.

The engine was worn out, the gearbox crunched pathetically, and the suspension was broken. It just about got me around, but it was not good. Sometime later, I heard about another car of the same make and model. It contained many new parts, which were in good condition, but unfortunately, it had been written off in an accident. I immediately bought it and set about taking both cars completely apart. I looked carefully at each part to see whether it was any good. If it was, I kept it. If it was not, I threw it away. Eventually, I put all the pieces together, started it up, and found I now had a very good car. There was not much left of my original car. Some parts were good enough to keep most of them were now replaced.” (Pollard 1997: 44-45). This theory is linked to my topic in the sense that the old parts are the traditional African religion that must be discarded, and the new parts refer to Christianity.

### **3.7.2.1 Pollard’s Process of Positive Deconstruction**

Four elements of positive deconstruction as a process are:

1. Identifying the worldview
2. Analysing the worldview
3. Affirming the truth
4. Discovering the error

- Identifying the worldview

Pollard states, “Most people seem unaware of the worldviews they have absorbed, which now underlie their beliefs and values. Normally they will simply express a belief or live in a certain way, without knowing or even thinking about the worldview from which their belief or behaviour derives” (Ibid: 48). If you are to deal with people of another culture, learning about their culture and its worldview becomes of paramount importance. One needs to know what the people believe

in, why they believe it, and how you might be able to help them to turn from false beliefs to the truth, which is found through Jesus Christ.

- Analysing the worldview

Pollard explains that once a particular worldview has been identified, the next process is to analyse it, “By employing three standard philosophical tests of truth – the coherence, correspondence, and pragmatic tests. He used the following questions to analyse the worldview. *Does it cohere?* - That is, the truth will make sense. It cannot be true if it does not make sense (Ibid: 52). *Does it correspond with reality?* - If a statement is true, it will correspond with reality. That is, truth properly describes the real world and does not make claims inconsistent with reality (Ibid: 53). *Does it work?* - If a statement is true, it will work. That is, truth enables us to function, whereas error does not (Ibid: 53). It is important that we use all three of them because each one on its own is not sufficient. If a statement fails one of these tests, we know that it cannot be true. If it passes just one or two, it is not true. It needs to pass all three” (Ibid: 54).

- Affirming the truth

Pollard clarifies that non-Christian worldviews are not wrong. They should be affirmed because they contain elements of truth. If we reject them with the thought of rejecting error, we shall find that we are also rejecting the truth (1997: 55).

- Discovering the error

Non-Christian worldviews also contain an error if it is not coherent, or it doesn't correspond with reality, it will not work, or any combination of these to discover its error. Non-Christian worldviews comprise people who are not concerned about knowing Jesus and taking him as their Lord. They are content with whatever they believe in. Then we shall be able to help people see this error for themselves so that they become uncomfortable with their current view and begin looking at Jesus (Ibid: 55-56). After having understood the worldview, he set about subjecting it to positive deconstruction. Then we shall know what kind of questions to raise with them. I need to spend time with the sample so that I can understand and be

exposed to their worldview. Pollard says, “If only we can help them discover the inadequacies of their worldviews, they will all become Christians” (Ibid: 46).

The above four stated elements of positive deconstruction are linked to my topic because the church community, who are involved in practicing dual worship, are not aware of the worldviews they have absorbed. Their worldviews need to be analysed by means of the above-stated standard of philosophical tests of truth, applying the three questions Pollard mentioned. The traditional African religion will be referred to as a non-Christian worldview, which should be confirmed as it might contain the truth in it. The error of the traditional African religion is unable to contest the Christian worldview, therefore its adherents should be assisted in understanding their worldview and they become uncomfortable with it. In this way, they shall willingly choose to disengage themselves from the traditional African religion and follow the Christian religion.

### **3.8 Preliminary conclusion**

This chapter has highlighted the main purpose of the usage of qualitative methodology and its approaches for better application to achieve the objectives of this research project. The ethical implications and considerations of this methodology and the epistemological foundations were also explained. The recommended pastoral care model of Gerkin and Pollard’s theory of positive deconstruction was explained, and to be used to effectively help those who are engrossed in dual practices.

Chapter four will investigate further and deeper the dual practices of worship as a pastoral challenge. It will unpack the nature of both the traditional African and Christian religions as the focus of this research.

## CHAPTER FOUR

### DUAL PRACTICES OF WORSHIP

#### 4.1 Introduction

The preceding chapter focussed on the methodologies and their approaches that will be used in order to bring about a change in the perception of the participants and to pastorally journey with them. This chapter will focus on dual practices of worship as a pastoral challenge. This chapter aims to unpack dual practices of worship, using chapter two of the literature review to help me unpack the terminology and concepts of dual practices. It is also becoming evident that traditional religious beliefs and practices take place within the context of Christian faith practices that pastors must face and deal with. The disturbing issue is that for those who have converted to Christianity, often their lives demonstrate these beliefs and practices. The sequence of action that might be taken by an individual when faced with difficulties in his or her life in most cases happens as the result of these beliefs and practices. As indicated by African writers, Africans are intensely religious people who view their faith as part of their existence. Mbiti in particular emphasises this point. They have their limits to deal with different forces that distract their being. Society realises that for one to survive, control is needed to overpower such forces.

Bucher observed that “This is where the religion of the ancestor cult supplies the answers to the concerns of human existence. It is a religion that revolves around the quest for power and how to acquire and retain power for protection and

prevention against the forces of evil” (1980: 57). This is true that people perceive and understand life differently and their fears differ, but it is also clearer that the Christian religion has played an important part in the path to African development. Many Africans have pursued facets of Christianity that are similar to their traditional religion and that led them to dual practices. In this chapter, ancestor belief as a practice will be expounded as well as the altered version of the gospel preached in churches that influences congregants to complicate their Christian religious belief by practicing dual worship in the church.

## 4.2 Causes of Dual Practices of Worship

Dual practices of worship can be caused by many factors, which differ based on the individual culture. The following causes were collected from different scholars who are connected in more or less the same actualities. These are accommodating a shared worldview, undefined beliefs, views, and behaviours, desperation, church converts seeking spiritual power, biblical ignorance due to dual practices, Christians valuing traditional healers, and lack of biblical preaching.

### 4.2.1 Accommodating a shared worldview

Soshanguve Township comprises different ethnic groups who share more or less the same worldview. The majority of them still practice ancestral worship while they are seen to be Christians and are participating in church activities. Christians are called to share the gospel, not to be preoccupied with other things. They are to use godly approaches in order to dispense the gospel that will produce true believers of Jesus Christ.

### 4.2.2 Undefined beliefs

Mndende (2009: 112) cited by Mokhoathi states that there are three basic beliefs in the African traditional religion “Belief in the Creator, belief in the Ancestors, and belief in communal life and ritual performances” (2016: 5). Africans believe in the existence of Supernatural power, the Creator but fail to define their religion in terms of the divinity they worship. Their belief in the ancestor covers up the communal life and the ritual performances, which takes precedence in their belief in the Creator, hence, the existence of dual practices of worship.

#### 4.2.3 Views and behaviours

People's views and behaviours have a powerful influence on their beliefs. Societies who are actively engaged in practicing ancestral worship believe in the existence of spirits, and life beyond. Pobee (1979), Mokhoathi (2019), Idowu (1973), and Ndemanu (2018) are in unison on the fact that in all the cultures practicing ancestral worship, they perform it with a clear reason in mind, and that is to realise their well-being and that of the family. Paris states "They believe that the dead ancestors have a spirit and can respond to the worship of gifts and sacrifices given to them by their living family members, to protect relatives and future generations" (1995: 28).

It is unclear to me; how ancestral spirits influence the individual's future and protects the living. I do not believe that their power can be recognised in any way. Who protected ancestors while on earth? There is no one who can explain if truly ancestral spirits are intermediaries between the living and the Creator. We need to know first if the ancestors are in hell or heaven as there is a chasm that separates those who are living on earth and those in heaven. This is evidenced by the scripture of St Luke "Those who want to go from here to you cannot, nor can anyone cross over from there to us" (Luke 16: 26 NIV). This scriptural passage shows that there is no connection between the departed and the living. This scripture is about the dead rich man who was troubled about his brothers who were still alive on earth, he wanted Lazarus to go and warn them. The message has been clearly stated for all to understand. Biblical directives are honestly challenged when the scriptural text is given less mandate over the people's viewpoint.

#### 4.2.4 Desperation

Poor and anxious people are easily manipulated to believe any teaching, whether true or false, expecting to find the answers they have been long waiting for; hence it may lead to dual practices of worship. Most often fake healers and Sangoma's lure desperate people with their smooth tongues and medicines, while false prophets entice them with riches. The majority of them are poor, both parents in many families are struggling to survive, and they have tried everything in order to

survive but failed to progress in their lives. The amazing part of these families is that amid poverty, they can pay for any medicine that will make them prosper in terms of wealth.

#### 4.2.5 Church converts seeking spiritual power

According to Ndhlovu, “Converts to Christianity are guaranteed to continue their pre-conversion habits of visiting Sangomas, diviners, graves, and other forms of spiritual self-determination if they do not obtain the spiritual power, they seek in the Christian religious group into which they have converted” (2020: 110). They may become dedicated followers of Christ on Sundays, while from Monday to Saturday they tap into their past. They visit the Sangoma since their belief is based on seeing things happening in the church. They seek spiritual power, healing, blessings, guidance, and riches not deliverance in a church. There are a variety of reasons for people to consult with traditional healers.

These reasons range from daily well-being in terms of riches to seeking treatment for both minor and major conditions such as ‘*mafonfonyane*’ (schizophrenia), and sicknesses such as headaches or migraines even pandemics such as HIV and AIDS. However, Case et al found that “The cost of treatment was relatively expensive and was similar between both Western (R318) and traditional healing systems (R321)” (2005: 33).

#### 4.2.6 Biblical ignorance due to dual practices

Biblical ignorance applies to church pastors, elders, and congregants who claim to know the Bible and interpret it in ways that benefit them. The majority of them are bogus pastors who deceive their congregants. On the other side, those congregants both educated and uneducated (at different levels) are told what they want to hear such as “riches and material assets”. Paris explains “Neglect of Bible study, on the other hand, does not support and brace well for spiritual growth and consequently a deeper relationship with the Lord and involvement in the church’s calling” (1995: 19). The seriousness of the Bible study is habitually disqualified, maintaining that one should be contingent on the Holy Spirit for teaching. This is the reason they fall back on their traditional rituals. Ndhlovu explains “They attack

theological colleges which coach and edify ministers because they dispute the need for education” (2020: 71).

#### 4.2.7 Christians Valuing Traditional Healers

Many Christians still value traditional healers even today. They forget their churches and run to them first, in times of crisis, their belief still lingering in healers more than the prayers. They believe that: “Christianity does not have the answers we require, but witchcraft, sorcery, and evil spirits do” (Ndhlovu 2020: 106). Christianity has not been completely known on the foundation of salvation from sin, and the connection between humanity and God, but as a means to conquer main problems. Pastors and elders in all churches have a role to impart God’s Word dutifully to their congregants, even if they continue with their dual practices. An unexpected reversal of dualism to untainted Christianity will take place in due course.

#### 4.2.8 Lack of biblical preaching

Pastors and elders of all churches need to understand the purpose of preaching. The essential aspects of the gospel are compromised because of the desire to please the congregants, it should be reserved. They should know that by preaching they are proclaiming the message of salvation and eternal life. Lack of theological training from the leaders, and a lack of biblical preaching are the results of inaccurate messages. This ends up in the case of the blind leading the other blind; “an unregenerate minister leading an unregenerate congregation” (Ndhlovu 2020: 56). However, Fasholé-Luke suggests “The worship offered to God and that offered to the ancestors can exist side by side without contradiction or idolatry” (1974: 211), meaning that ancestor worship and God worship are not in conflict with each other. In other words, ancestor worship does not create idolatry in any way. Niringiye’s explanation is based on Mbiti’s approach to African traditional religion, which accepts that “Christianity comes to enhance African traditional religions” (1978: 149), which implies that there is no tension between the major elements of African traditional religions and the major claims of Christianity. Niringiye’s statement agrees with Fasholé-Luke’s account, but my view of the two statements is that they mislead the people who are into dual practices of worship to reason together with them. Idowu “Sees all religions as leading us to God” (1973:

89). Galadima says “The reason why Idowu sees all religions as leading us to God is that God showed himself to people in two ways, general revelation, and special revelation. To some people like Idowu, it is difficult to differentiate between the two types of revelation. General

revelation takes the form of the created order and man's inner connection; in which case he does not have a special revelation (2001: 113). I understand that general revelation performs the limited role of permitting all people to know that God exists and what he is like.

I profoundly disagree with Idowu when he says that all religions can lead us to God. Idowu does not have the foundation for his argument, and he did not mention his source. I support Galadima on both the general and the special revelation of God to humans. The general revelation is about God's creations, things that we can see with our eyes that were created by God, and special revelation is different in the sense that it is personal to those who are faithful to God. MacArthur states the modalities of special revelation which include “Dreams, visions, theophany, messages of certified prophets and apostles...and resurrection of Jesus Christ” (2018: 11). However, I disagree with Galadima by concluding that Idowe does not have a special revelation, because it is a communication between God and the individual who in faith accept to the redemptive truths. Fasholé-Luke, Niringiye, and Idowu's accounts are unfounded. The Bible, explains clearly that we shall not worship any god other than our Lord God (Exodus 20: 3-6 NIV), not all religions can lead us to God, and there is no way Christian religion can exist side by side with another religion. It is imperative for people to understand what exactly God wants from his people.

#### **4.3 Are ancestors worshipped or not?**

Merriam-Webster dictionary defines ancestor worship as “The custom of worshipping the deceased who are considered still a part of the family and whose spirits are believed to have the power to intervene in the affairs of the living” (2023: n.p.). However, those who are practicing dual worship are saying that ancestor worship is one of the best medicines you can give to anyone because, with the support of the ancestors, one will always be able to lessen problems. The above question of whether ancestors are worshipped or not creates disagreement

between dual worshippers and real Christians. However, this question will never be fully answered by both Christians and traditionalists. Many African scholars deny the use of "worship" about the ancestors. They suggest the term "respect." This is further supported by Seoka quoted by Manganyi and Buitendag "In African religious practice ancestors are serviced, but not worshipped" (2013: 68). Manganyi and Buitendag further state "It means the entire event is a service of evoking or thanking the ancestors but with an approach that is similar to worship" (Ibid: 69).

However, the human mind is receptive of any information, it does not make the difference between worship and respect as Daneel observed "This respect is not limited to the mental but also manifests itself by way of sacrifices" (1973: 73). In this case, it borders on adoration, and thus the use of the term "worship" becomes unavoidable. Given the fact that some African theologians and scholars, like Wanamaker (1997) Bae and van der Merve (1988), and Pobee (1984) hold a view that advocates Jesus Christ as an ancestor, the concept of ancestral worship is introduced in this chapter. Thebe is giving clarity to the above argument "If Jesus Christ is equated to ancestors and he is worshipped by those who believe in him, it stands to reason that those who believe in ancestors also worship them" (2018: 20). It should be noted that the ancestors are not simply remembered or respected in terms of their virtuous deeds when they were alive. Daneel explains "There exists a spiritual fellowship between ancestors and the living.

Even if one were to argue that the ancestors are not worshipped, the aspect of communicating with and tapping the resources of the dead cannot be overlooked" (1973: 73). Bae and van der Merve state "The relationship between the living and the dead is the cornerstone of ancestor worship, it is the relationship of inter-dependent interaction" (1988: 1302). Bediako maintains that libation as is presently practiced is not compatible with the Christian faith, nor can it be adapted to the Christian faith. I share the same thoughts with Thebe and Bediako.

Thebe's explanation about worshipping the ancestors as Christians worshipping Jesus as their ancestor. Bediako's libation issue cannot be well-matched with the Christian faith as they do not practice that. Ancestor worship is not a religion in itself, it may have been the basis of religion and today is unquestionably a

viewpoint of religion. Senghal argues that “Worshipping a dead family member, irrespective of whether you did actually love or respect them when they were alive is unnatural. It is interesting how these appropriate the dead almost luminescent divine-ish powers just after they are dead. Alive they might even have been dumb, annoying and even evil, but once dead, we make them worshippingable” (2005: 16). Crafford argues that “it is incorrect to speak of worshipping of ancestors. They are not worshipped as gods but are only honoured as members of the community, now only with higher status and power” (1996: 16). I strongly aligned myself with Senghal and Crafford’s statements, but not supporting Crafford on assigning higher status, especially the power to them.

This question ‘Are ancestors worshipped or not?’ is quite difficult to answer, even those who engage themselves in the ancestral rituals oppose that they worship the ancestors. The use of the words: fellowship and worship synonymously used by some authors caused confusion though their explanations differ. However, I support Daneel’s statement explaining the spiritual fellowship between ancestors and the living and most importantly stating that the aspect of communicating with and tapping the resources of the dead cannot be overlooked, even if there is an argument that the ancestors are not worshipped. It is easy to understand that sacrifices and rituals to ancestors are a sign of fellowship and to communicate with, the drums, and to use the belongings of the ancestors is to worship. It is therefore imperative to distinguish between worship rendered only to God and the one directed to the ancestral spirits.

#### **4.4 Spiritual insecurity among Africans**

The spiritual insecurity among Africans arises from their belief in traditional African ancestors. Magezi cited Bediako pronouncing that “There is spiritual insecurity among African Christians that arises from African Christians’ disconnection with African traditional patterns” (2004: 23). The African Christians referred to in this case, are those who have engaged themselves in practices of dual worship. Banda (2005: 25) strengthens Bediako’s announcement when explaining that African Christians have in their worldview and upbringing an approach to life, health, and wellness that is linked to spiritual powers. Health, life, and wellness result from harmony satisfaction, and abiding by the spiritual code. Codes are said

to be “Based on the practices of one’s ancestors” (Edel et al 1959: 87). The codes are known to regulate interactions in traditional, kinship-based societies.

This is emphasised by Steadman and Palmer explaining the four codes, which were said to be of essential importance, “Promoted motherhood, governed mate choice and marriage, encouraged cooperation between siblings and other kin, and encouraged respect for the elderly and the ancestors” (1995: 40). Without these codes people would be held down by low animal appetites and passions return to a state of savagery and live in misery” (Mulambuzi 1997: 41). I oppose what Steadman and Palmer together with Mulambuzi mentioned. They use the lack of materials on African traditional religion to their advantage though some of what they say might be true where it comes from. Human beings have turned to a state of being cruel long before the code came into existence. Magezi argues “The ancestors are the deceased human beings who take with them their negative human characteristics that include ‘jealous, unreliable, tyrannical or even just plain evil into the afterlife, hence, they cause spiritual insecurity to Africans” (2017: 9). Parrinder further states his argument in support of Magezi “By their attacks and interventions men come to obey the ancestors, and so the social order is maintained” (1968: 9). Magezi and Parrinder’s statements are instilling and exaggerating fear of the ancestors to who honour them.

This emphasises the dissimilarity between Jesus Christ and the ancestors, we all are conscious and know that Jesus Christ does not pose insecurity to his people. He protects all Christians whether Africans or not from the spiritual powers. He is the flawless representative of humanity in life and the afterlife. However, ancestor spirits are possibly unkind because they can have and administer misery to people. Therefore, people are “Safeguarded from these malicious spirits and ghosts through the use of traditional medicines such as ‘amulets on their necks and ropes tied to their hands and waists’, which are offered by traditional African practitioners” (Magezi 2017: 10). What Magezi is indirectly explaining is an indication that the Christian religion cannot offer people what they seek from their churches. Africans are fearful of their traditional spirits regardless of the protection the African traditional healers give to them.

#### **4.5 The Impact of African traditional religion on Christian Worship**

The church begins to have problems if the tradition observed can become an idol and begin to add conditions to God's word. The churches that are involved in dual practices of worship claim to be governed only by the Bible in their services but are reluctant to preach more of the Bible in their sermons instead of being the dominant part of the service. These days, African traditional practices are carried into Christianity with the undertaking to protect their artifacts and life. Nweke explains "Artifacts are a representation of their smaller god and are used in the church in a disguised way. Hence, it assures them of God's protection and guidance for them. Artifacts, seen in today's Christian societies are modernized and given new names, but the ideas come from African traditional religion" (2017: 6).

All artifacts are allocated different powers and fortified towards the protection and guidance of the recipient. Hence, nowadays Africans used to wear these modernised artifacts openly for protection and guidance. Christians nowadays have imitated tradition by moving around with their charms and Christian artifacts for protection. Such artifacts are the monastic cloak, olive oil, holy water, and mounted pictures of different prophets. Bauer maintains "Culture is responsible for distorting our awareness and the way we perceive God, and distorted biblical worship practices by constructing them in ways that are cultural rather than biblical" (2009: 35). Uncountable cultural procedures that have been transformed from diverse cultures are now performed in Christian worship.

Tiénou explains "African traditional religions have impacted the current Christian worship scene. African traditional religions are concerned with assuring that people have good health and prosperity and are enjoying fulfilment" (2000: 47). According to Mbiti (1970: 224-226) African traditional religions have the vision of responding to questions as to who is responsible for bringing misfortune into the family? Ancestral rituals and traditional artifacts should not be included in Christian worship since the two cannot work together and agree. As an eyewitness at Faith Church, they have created two man-made statues, which I can call gnomes, they believe in them to bring good luck and to fight their battles. Sometimes they burn sage instead of incense. Some churches I guess are not aware of their activities that convey the practices of dual worship. The above discussion depicts things

that are done in those churches including the Faith Church that this research is based on.

#### 4.6 Ancestral beliefs and practices

The main subject of African traditional religion is ancestor worship which is still accepted in a few countries around the world presently. Bae and van der Merwe explain, “It is practiced extensively in Africa, Korea, and Japan” (2008: 1299), its attributes are beliefs, practices, ceremonies, and festivals. The fact of the matter is those beliefs in religious practices are expressed in more practical expressions, in making sacrifices and offerings, prayers, and performing ritual ceremonies. The adherents’ beliefs are further responsible for shaping the character and culture. The African traditional religion has more meaning on a collective basis than on an individual basis. The community holds its beliefs. Mbiti explains, “Religious leaders have an obligation for conducting religious matters such as sacrifices, formal prayers, and predictions and other ceremonies,” (1975: 12). In many cases, they are trained men and women, respected in their communities as they are more well-informed about religious affairs than any other people. Mbiti continues to say “They hold offices as priests, rainmakers, ritual elders, diviners, and traditional healers. Without them, religious activities would neither survive nor function properly and much of the religious freedom of the people would be forgotten” (Ibid: 13).

He further explains “An essential part of religion is beliefs, and religious ideas are contained in customs. He, therefore, says “Beliefs and customs cover all areas of life and have a great deal of influence on people’s behaviour” (1991: 29). Mbiti’s statement indicates that beliefs, customs, and culture centres around the way people live and behave on a daily basis. The adherents of ancestral beliefs and practices are offered an understanding of events in their lives. According to Ncube “People believe that things do not just happen without a cause. Minor hardships are a warning of forthcoming powers seeking appeasement (1988: 58). Bae is of the view that “Ancestors are, the benefactors of the welfare of the obedience in society and a source of punishment to whoever creates disorder and disharmony in society” (2004: 26). This means grave tragedies are translated as being due to wickedness of human character done either by an individual or the community.

Ncube explains further that “What takes place in life is designed by the powers that control the welfare of the people. When things go wrong, society believes that the powers in control have determined it to be so” (1988: 58). They respond by visiting the healers or Sangoma in search of an answer to why it happened and how to reverse the situation. This is another opinion that causes dual practices of worship.

The ancestral powers control the contentment and well-existence of their people, then the function of delivering communication with such powers is served through ancestral beliefs and practices. Ritual ceremonies are a channel of communication with the ancestors. These rituals provide the connection with the bases of power the people are desperately in need of. Community and individual families regard participation in rituals and ceremonies as essential (Bae 2004: 26). Humans are ritualised beings whereby ritual actions define the relations between the ancestors or spiritual beings, and society.

#### **4.7 Ancestor worship as a social function**

Nyirongo explains “The use of ancestor rituals is merely social or cultural phenomenon because worship and adoration cannot be considered idolatry” (1997: 37). For a long time, I thought the role of the ancestors are restricted to individual families only, not a social activity. One can argue that the purposes of the ancestors to their supporters have frequently been overstated. Singhal explains “Ancestor worship is a practice that strengthens the family as a strong unit, that could have supported an important social function in the progression of humans. It might have started to foster family loyalty, honour the continuity of family lineage, and sacredness of one’s roots” (2005: 2). I do not agree with Singhal since the evolution of mankind has nothing to do with ancestor worship, which does not strengthen families. What about those families who are involved in dualism? There are still fights within families, unthinkable feuds exist between brothers and sisters, and in some families, and there is no sign of respect among family members. How can ancestor worship strengthen the family by means of heredity, which is based on knowing your family line and what could be the

genetic gain? Bae state “Ancestor worship should be seen as a social function that emphasises and strengthens kinship and communal identity” (2004: 345).

In a way, there are similarities between Bae and Singhal's statements, and when one considers it from this viewpoint, it is clear that the family is the midway point of ancestor worship which serves to strengthen the communal aspect inherent in the family. Triebel agrees with Bae “Ancestor worship is built on the African belief of the family or clan. Ancestors continue to be part of the living family and there is a continued interdependence essential in the relationship” (2002: 192). The ancestors are believed to be a factor of social unity and influence on social behaviour. They are mirrored as the primary connection between the realm of the spirit and the community. Paris explains, “All African peoples agree that the tribal or ethnic community is the paramount social reality apart from which humanity cannot exist...protected by the divinities and governed by the ancestral spirits” (1995: 19). Christianity teaches that the absolute protector of our lives is God, ancestors were not mentioned. Christian followers look outside ancestors and give God a distinguishing place in their divine expedition. The status and respect, which is due to parents and grandparents during their life remain after they have passed on. This does not mean that we rely on them for protection and guidance. Fiawoo emphasises, “As the basis of the entire religious system, ancestor worship is at the root of the African's philosophy of life and the orderly social relations upon which the well-being of society depends” (1979: 268).

Krüger et al say “The main characteristic of African traditional religion is a united community, and the position of the individuals in that community demonstrates a specific social understanding” (2009: 38). Beyers explains further “There is a self-motivated accepted bond between the individual, the extended family, the clan or the tribe, and the ancestors” (2010: 5). The above statements illustrate what is happening in our communities these days. The position given to the traditional healers in the community demonstrates how the society including those who practice dual worship in their churches. However, the bond between the individuals, the tribe, and the ancestors is far from my understanding. Ncube says, “The community and the individual share a mutual relationship and interdependence. This relationship is not diminished by death. This

interdependence is manifest in rituals such as the ritual killing of an ox. Dead loved ones are brought home” (1988: 65). This means that the ancestors are invoked through customary libations and ritual killing. Chikwekwe states, “This strengthens community bonds between the living and the dead. The departed family members are considered to participate in the feast while the living partakes in the feast” (1997: 17). For this reason, ancestors are called upon in times of misfortune to protect their people from evil spirits and overall evils and they go beyond the role of communication instruments.

When one wants to get a job, he contacts his ancestors to pave the way for him. The resources of the ancestors are petitioned when a woman wants a child.

People believe that the spirits of ancestors can kill, hurt, or unleash destructive powers against any of their supporters when angered. Mbiti assigned a name to the ancestors as ‘the living dead’ and he says “The living dead are actively protecting the living because they know and have interest in what is going on in the family. When they appear, they are recognized by name, they enquire about family affairs, and may even warn of impending danger. They are guardians of family affairs, traditions, ethics, and activities (1969: 83). Ancestors are believed to have the power to bless women to be fertile and men to be more generative. They may give abundant rain for the season, withholding disasters, but their blessings may require offerings or sacrifices. This can serve as an indirect way of paying back the ancestors for what they have done to their adherents. This statement is supported by Chikwekwe who said that “Sacrifices and offerings are types of rituals which connect the living with the dead, the physical world with the spiritual world. In general, ritual sacrifice accomplishes a two-way transaction between otherwise separate and partially opposed realms: the world of man and the world of gods” (1997: 31).

#### **4.8 Communication with the living dead**

According to Mbiti (1969: 69), the living dead are spiritually alive in the personal memories of their families even though they are physically dead. There is a continuous relationship with the ancestors, marked by recognition of the person’s origins. Through dreams, visions, and possessions they manifest their presence.

Mbiti calls the 'living dead' a term he prefers over ancestor, because of the tendency of Westerners to associate the latter with the state of death. Mbiti says "The term living dead conveys both continuity with and transition from temporal life" (Ibid: 69). In African traditional religion there is a strong belief in life after the passing on and the rebirth. Ndemanu states that those who believe in reincarnation "Holds that anyone who dies on this Earth is reborn to another mother eventually" (2018: 78). Ancestors may cause sicknesses and mental disturbances to a family member when they wish to communicate something they are not happy with or if they want the family to carry out "An instruction given before death or encouraging them to make a major or right decision. Then a diviner may be consulted, to assist by clarifying the wish of a particular ancestor" (Paris 1995: 19). I have realised that the majority of scholars on African traditional religion emphasise the importance of surviving family members to remember their departed people so that temporary immortality for them is approved, and they will appear and be recognized by name to their relatives in dreams or visions.

Mulambuzi says "Sometimes the names of the departed may be mentioned in prayers, with the intention of asking that person to forward your requests to God. The spirits of their departed relatives may be addressed or rebuked directly. Appreciation may be conveyed to them when, for example, a child is born to a couple after waiting for a long time, or when one meets good luck unexpectedly, this is a way of sharing joy with the departed" (1997: 103). This is not clear who really answers the request of the family members, God, or the living dead. Why are family members not sharing their joy with God too? Perhaps the living dead will do that on their behalf. Mulambuzi continues to say "The final existence of the living dead is a disappearance beyond the reach of being remembered or recognized personally. They become common spirits and lose touch with their human families. Some may enter or be associated with natural objects like trees, lakes, rocks, mountains, forests, and waste places" (1997: 104) Some people claim that sometimes the spirits may possess the living in disturbing and unwelcome forms, causing people to act violently, walk on fire, run away from their home or to lose control of their senses.

This means that since nobody recognizes the spirits by name anymore, they lose their personal identity. They become strangers in the eyes of the current

generation nevertheless, generally, they are still feared. The question might be what about the current generation from the families that practice dual worship, who does not care to know their ancestor's names? Does it mean they no longer have ancestors, or they will cause the above-mentioned problems? The above statement is confirmed by (Mbiti 1989: 83–84; Mtukwa 2010: 148–149; and Salala 1998: 133) by stating that the spirits are the deceased people, who are not remembered within their clans, tribes, or families. These spirits are ever-present, although Africans are not aware of the specific location where they are or what they are doing. Paris shares the same sentiments with Mulambuzi by explaining that “The ancestral relationship continues for as long as there are persons alive who knew the person in the flesh. When historical memory ends no one can remember them by name, they may be said to have fully died” (1997: 53). The above statements depict flaws and contradictions between the African writers, which cannot be resolved by anyone.

Edwards et al cited Berglund who explains “Through urbanization, the traditional family structure was however disrupted with men seeking jobs in cities and women left in rural areas. In instances where a male dies whilst, in the city, it is the family's prerogative to bring him back home using “ihlahla” a branch of a tree. The person carrying ihlahla, on his way back home, whether using public or private transport, is not allowed to talk to anyone except the deceased. For this reason, she/he needs to be accompanied by someone who becomes her/his spokesperson in case a need arises for verbal communication before they reach their destination. It is often said that if the person carrying ihlahla speaks on her/his way back home, the deceased fails to find the way home and she/he goes back to the spot where the spirit came out. This means that the ancestors have turned away from the family” (1976: 6). If this action forms part of continuous communication with the ancestors as I see people performing at some funerals, then it is not child's play for the person assigned to perform the ritual. Knowing that you do not have the right to talk to any other person except the dead, with the fear of losing him if you do, will stop people who like to emulate what they do not understand, especially if it is not, one's culture.

#### **4.9 Credentials to become an ancestor**

Awolalu and Dopamu state “Generally in Africa before one can become an ancestor, he must die a natural death at a ripe good old age and who lived a worthy life while on earth and left a legacy before their death and be accorded full burial rites” (1979: 34) Mbiti calls them the “living dead” as explained above in paragraph 4.7. However, “The dead are also believed to be able to return to the earth to be reborn into their families, but those who died bad deaths and those who lived bad lives, cannot become ancestors, they are regarded as evil ghosts” (Opoku 1978: 138). This is emphasised by Molefi and Mazama “In African religion, to become an ancestor, one must have lived an exemplary life, shown devotion to one's ancestors, respected the elders, and had children. Among various ethnic groups, to become an ancestor, one must have died a good death, that is, one's death must not have been by suicide, accident, or other forms of violence” (2010: 11) It appears that there is an agreement of views among African scholars on the personal quality of becoming an ancestor. I think this is just an African myth as there are no African traditional religious records to serve as references. This allowed our African writers to write what others told them without tangible proof.

Abiodun states “Young boys and girls who die cannot become ancestors. It is believed that the death of young people may have been caused supernaturally as a result of some hidden fault of the deceased (2006: 29). I agree with Abiodun on this, young ones are still pure in their being, and I believe they return back to the Creator. I do not agree with him on the cause of their deaths, young ones do not have hidden burdens. It is clear from a Christian perspective that death is the end or absence of life, which is unavoidable. The African Christian tends to see death as a compulsory way of leaving this world for paradise or a place of rest. However, traditional Africans, are interested in it, they view and treat it from their cultural standpoint. Offiong says “Many Africans believe that the dead go to the land of the spirits or ancestors which is underground” (2010: 101). They are thought to live in the vicinity of the graves in which their bodies were buried. (Abiodun 2006: 31). From the above discussion, I understand that ancestors are the people we once lived with, then ancestral home is the place of origin of one's family and maybe extended family. But there are diverse and contradictory explanations about the spirit land or the home of the ancestors. This is evident enough that no one knows either their home or their land.

In the categories of spirits all those who practice dual worship, the Supreme comes first. Welbourn explains “The second group includes the gods or deities who are spirits of people who were once leaders, heroes, and other outstanding men and women who were highly respected and honoured by the community. It seems these were a mixture of historical and mythological figures, together with personifications of major natural phenomena and objects and of human activities” (1962: 171). Opoku adds that in the afterlife, the dead are not cut off from the living, they may reveal themselves in dreams or appear to their living relatives to give instructions, warnings, or information. They may summon living relatives to appear before them to explain their misconduct and may punish them (1978: 137). In the afterlife, the African Christian accepts that the dead in Christ, are sleeping or resting, but they will rise at the second coming of Christ according to (I Thess. 4: 16-17) and shall be with God forever in eternal heavenly places. For those who have engaged themselves in dual practices of worship, the above explanation leaves them wavering between Christianity and African traditional religions. If they were to choose between the two, it is obvious that they would choose what favours them.

#### **4.10 Death and afterlife**

All human beings can be assured about one matter, which is physical death, and is unavoidable. Mortality confronts all creatures regardless of whether one is a religious disciple or a passionate atheist. Human beings particularly Christians are remarkable in comprehending that they will die hence, they can study the prospect of life after death as the Bible encourages them. Ndemanu explains “There is an unwavering belief in life after death in traditional African religions with some even believing in reincarnation which holds that anyone who dies on this Earth is reborn to another mother eventually.

The mourning period depends on the age, family size, and social status” (2018: 78). It is clear that hope for extension beyond the grave is not limited to African traditional and Christian religious adherents only, Atheists also have the same hope that consciousness continues after physical death. Plato cited by Baker states “A person is an immaterial soul, temporarily imprisoned by a human body.

Death is liberation from the prison of the body. After the interval of disembodied existence, the soul is again imprisoned and is born again into this world” (2000: 366). I do not agree with Plato’s statement. My judgment is that Plato has associated human beings with what is happening in nature with planted seeds. Baker clarifies “The likelihood of the afterlife raises many inquiries, and the responses will, to a great extent, be prejudiced by the worldview or religious tradition to which those asking questions observe” (2000: 359)

Bae explains “The traditional African view is that death form part of a transition that is followed by a mode of existence that differs only marginally from one’s earthly existence” (2004: 352). There is one similarity between Christian and traditional religious groups regarding the belief in an afterlife following physical death. The ancestors are known to be active, and they exist, but they only exist in our consciences. When the living say that they observe and respect their ancestor's teachings, they actually, follow the voice of their conscience. (Baker 2000: 57). I reason that Baker has answered and clarified some of the above questions, such as where ancestors live, and refuted the issue of ancestors protecting the living, causing people to act violently, and controlling people’s lives. He does not mention any sacrifices to them but respects their teachings. This is exactly what should be disseminated from one generation to another.

#### **4.11 Ancestors as the law court of appeal**

According to Ncube (1988: 40) when disaster and trouble strikes in a home occur, the adherent appeals to the ancestors for protection. Ancestors provide a means of understanding and coping with the uncertainties of life. Power in avenging spirits is a malicious one. Pobe explains “Elders both living and the departed enforce traditional laws that govern normal life among the living. Ancestors are factors of social cohesion (1984: 49). They play the role of influencing morality and encouraging unity among the people. People avoid committing the murder due to fear that the person's spirit may come back as an avenging spirit, and their families may suffer as a result (Ncube 1988: 46). This is seriously frightening if the ancestral spirits are truly malicious to the level of affecting other family members who did not contribute to the murder. Steadman and Palmer state “Ancestors have

been the primary influences on the way humans behave today and in the past. The transmission of behaviour from ancestor to descendant differs significantly from a horizontal transmission, between peers” (1995: 154).

Respect for parents, elders, and ancestors is important in the eyes of the living dead. Wanamaker pronounces “Nowhere have parents been more respected by their children than among the nations of an outdated culture. This principle is said to be central to moral codes” (1997: 288). This is why the majority of children are trained in their homes to be respectful toward their parents and other community members. This is done because the worship of the dead encourages good morals, it depends on the upbringing of their parents. This information is from an elderly person pointing a finger at the youths with no respect for the aging. Her statement is supported by Tylor stating, “Nothing displeased the ancestors like changing the old customs they were used to” and a lack of “respect for the aged” (1960: 250).

#### **4.12 Rituals, Sacrifices, and Offerings**

Sacrifices and offerings play a significant role in African worship, they invoke the ancestors. Chikwekwe says “Sacrifices and offerings are types of rituals that connect the living with the dead, the physical world with the spiritual world” (1997: 31). This can mean ritual sacrifice accomplishes a two-way transaction between two separated worlds, the world of man and the world of gods. “Rituals provide many personal benefits to the African psyche, from a psychological perspective” (Baker 2000: 32). According to Mbiti, there are many rituals and ceremonies involved in African traditional religion. He describes them as different types of rituals that are observed in African society.

- “The personal rituals drawing attention to the uniqueness of the individual which is performed at various times in the individual’s life. They begin at birth and include naming, initiation to adulthood, engagement, marriage, childbearing, eldership, old age, and death. After a period beyond death, a ritual is performed by the living remembering the passing to living dead status.
- Agricultural rituals which include rainmaking, dedicating new fields, planting, first fruits, and harvest.

- Health rituals are used to find the cause of sickness, the cure of sickness, and protection from harm to health.
- Homestead rituals are performed at times of building a new house or moving to a different house” (1975: 127- 37).

Sacrifices and offerings are other elements that form part of the ritual. Chekwewe continues “Offerings and sacrifices are for the purpose of communication, and also constitute thank offerings” (1997: 31). Magezi cited by Chalk (2006: 197) explains sacrifices and offerings are done when the restoration or maintenance of the power of life is an issue. The difference between sacrifice and offerings is explained by Mbiti: “Sacrifices include the shedding of the blood of human beings, animals or birds; while offerings are concerned with the giving of all other things, such as foodstuffs, water, milk, honey, or money” (1975: 57). The situations that call for a sacrifice may include to silence or put to rest the dead, to appease angry gods, to protect the living, and sacrifice for fertility. The communal sacrifice includes drought, epidemics, attacks, disasters, pests, and destructive floods. It is the community that then sacrifices an animal, but in the past years, a human being was sacrificed. Schapera highlights this as an eyewitness to human sacrifice “A long time ago a young man was sacrificed for rainmaking” (1971: 14). Chikwekwe states Mbiti’s function of sacrifices and offerings “Are used as a gift to the ancestors and secure appeasement” (1997: 32).

#### **4.13 Preliminary conclusion**

The above discussion concludes that African traditional religion and beliefs are complicatedly related to the level that the practice of either result in the fulfilment of the other. People want to experience peace within themselves by living in agreement with their departed relatives. This expectation finds fulfilment in the regular relations with their ancestors. Pobee explains “Traditional laws that govern normal life among the living are enforced by the elders, both the living and the departed. Ancestors are factors of social cohesion” (1984: 9). From an African perspective, ancestors are regarded as custodians of our lives. This is because there is a supernatural power, which enables ancestors to offer diagnoses and solutions to the challenges of African people. It reproduces more confusion and

draws still more naïve and honest people into the enclosure and ends in dual practices of worship.

African people are living in spiritual insecurity, resulting from their indispensable, traditional belief in the relations between the physical and imaginary worlds. Ancestors are those human beings who once lived in society and are now in the realm of spirits as they have fulfilled certain conditions. Ndhlovu states “To equate the gospel with culture may result in making sin. Cultures are in constant change and exchange is not what traditional African people want. Practices condemned today become acceptable tomorrow” (2020: 103). This is the reason some of the causes of dual practices include cooperative community worldview, undefined belief, lack of biblical preaching, and Christians still valuing traditional healers.

Chapter five will focus on the questionnaires and interviews to be conducted with members of the Faith church and other willing participants around the Soshanguve area. This chapter will also deal with the responses from the participants. The analysis of their responses will suggest a healing process for the participants.

## **CHAPTER 5**

### **PRESENTATION OF DATA**

#### **5.1 Introduction**

In this chapter the biographical information of the participants is provided, in order to establish why and how the participants are in dual practices of worship. That is following both the Christian religion and traditional religion. This is important because the study envisioned an understanding of the reasons why Christians cannot change their dualistic nature to a monotheistic nature as indicated in the objectives, rather than quantifying the involvement of the participants, particularly

those who are church pastors, elders, congregants, and lastly the community. Thus, the study set out to attain a piece of detailed information on the events under study. I was supported by the thorough biographical versions of the participants in relating the undercurrents of this practicality accounts of participants. Therefore, the description information of the participants included the account of their calling to become a traditional healer while a Christian at the same time; the influences which led to the callings or religiosity; and the religious background of their parents. These offered an explanatory context from which the practicality of this study may be understood. But the starting point of this analysis is to listen to the voices of the participants, as people who have practical contact with, and observation of events as they happen, and discover their point of interpretation.

## **5.2 Participant's classification system**

This research project discovered the existing involvements of participants who undertake dual roles as Christian leaders and Sangomas or healers, and consider themselves to be Christians, some of them occupying the positions of church pastors and elders while African religionists. Other participants are ordinary members of the Faith church. The participants filled in the consent form as an agreement to be interviewed and before they filled in the questionnaire. Participants were aged between 28 and 62. The total number of participants was 18, whereby the questionnaires were administered to six participants, three male pastors, two of them were from the Faith church, one was from the adjacent church, and three female elders one from the Faith church and two from different churches around Soshanguve. Six participants took part in face-to-face semi-structured interviews, for the other six, different approaches of qualitative methods were used. A snowballing sampling strategy was applied by targeting a famous person who knows a lot of people and is also known by many in his area. He is from the Faith church, who after the unplanned conversation referred me to his two bosom friends from the same church. Later on, one of them referred me to the other two friends outside the church, who took part in convenience sampling as they were conveniently available for the interview. I engaged myself in participant observation in the Faith church. For identification purposes, I classified the

participants by numbers one up to six, and their standing in the church as pastors and elders. Three of those identified as participants with a number they are congregants of the Faith church. For those that are from outside the church but around Soshanguve, their classification is based on the qualitative approach used.

### **5.3 Section One:** A questionnaire:

The following are the questionnaire questions given to male pastors and female church elders. (All names of churches and people mentioned are pseudonyms).

A questionnaire was given to three pastors and three church elders to fill in and return it. The following are their responses:

#### **5.3.1 Pastor Brian (Faith church)**

1. How do you journey with the lay preachers and the congregants who are into dual practices of worship within the church?

Most of my lay preachers and the congregants are dually gifted, they use both gifts in church. As the pastor of the church, I also use both. I did not encounter any problems.

2. In your judgment, do you think the church has to observe African traditional practices even if they are not biblical?

Yes, the church has to observe both, we are a church of Christ, and our ancestors are with us everywhere we are. Jesus had ancestors, we also have ancestors, and there is no difference between him and us.

3. May you please explain what happens if your lay preacher or any member's ancestors demand his/her attention during the church service, what actions do you take?

Lay preachers or any member of the church are allowed to attend to the call of their ancestors during the service. Messages are important during that period as it is given to visitors who come once. We pray for them based on their messages and they receive their healing.

4. Are prophetic messages coming from those who practice dual worship in the church, permitted or not? Give reasons for your answer.

Yes, they are permitted because they are directed by God, sometimes ancestors want to tell the church about something that must be done.

5. Can you share with me your understanding of the African traditional religion that obstructs pastors from pastorally caring for people practicing dual worship?

In my church nothing obstructs me, I am what the congregants are, we share the belief systems, and we are one.

6. What do you think can be the solution to the pastoral challenge of dual practices of worship by the congregants?

We do not have any problem, therefore there is no need for any solution. We are moving in the right direction hence we do not have problems.

### 5.3.2 Pastor Meeti (Faith church)

1. How do you journey with the lay preachers and the congregants who are into dual practices of worship within the church?

We started this church with people who have a double calling, and we journey together with the same gifts. Three pastors in the church have the same gifts and most of our congregants too are both Christians and Sangomas (spiritual diviners).

2. In your judgment, do you think the church has to observe African traditional practices even if they are not biblical?

Yes, because we start with church service and end with the ancestors. I prefer not to combine the two. Ancestors are the people we know, and they were also praying to God, we are walking in their footsteps.

3. May you please explain what happens if your lay preacher or any member's ancestors demand his/her attention during the church service, what actions do you take?

It depends on the individual; some are taken out while others do whatever the ancestors demand within the church. Those that we take out are accompanied by two church elders to help them and report back to church.

4. Are prophetic messages coming from those who practice dual worship in the church, permitted or not? Give reasons for your answer.

Yes, they are permitted because when given a message or something to do by your ancestors, it is a must to do that.

5. Can you share with me your understanding of the African traditional religion that obstructs pastors from pastorally caring for people practicing dual worship?

Nothing obstructs us, we have the same gifts.

6. What do you think can be the solution to the pastoral challenge of dual practices of worship by the congregants?

We will come up with a solution if we encounter any problems.

### **5.3.3 Pastor Mish (Adjacent church)**

1. How do you journey with the lay preachers and the congregants who are into dual practices of worship within the church?

They must be taught that our Father in heaven is a jealous God, he must be worshipped alone. He does not want us to blend him with the gods or ancestors. Acts 17:22 (People of Athens I see that in every way you are religious. The God who made the world and everything in it is the Lord of heaven and Earth and does not live in a temple built by human hands). Colossians 3:23-24 (Whatever you do, work at it with all your heart. Work for the Lord, not human masters. Since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving, anyone who does wrong will be repaid for their wrongs and there is no favouritism). Psalm 40:4 (Happy are those who trust the Lord, who do not turn to idols or join those who worship false gods).

2. In your judgment, do you think the church has to observe African traditional practices even if they are not biblical?

No. African traditional practices were replaced by the coming of Jesus Christ and Salvation. Hebrews 2:3 (How shall we escape if we pay no attention to such a great Salvation. The Lord himself first announced it and those who heard him proved to us that it is true). John 3:16 (For God so loved the world that he gave his

only Son so that everyone who believes in him shall not die but have eternal life). We must teach our leaders so that they can also teach other leaders and Christians.

3. May you please explain what happens if your lay preacher or any member's ancestors demand his/her attention during the church service, what actions do you take?

We will pray for him and ask leaders to pray against ancestral spirits because they are not of God. Deliverance is important. 1 Corinthians 1:10-11 (By the authority given by our Lord Jesus Christ, I appeal to all of you to agree in what you say so that there will be no divisions among you. Be completely united with only one thought and one purpose. For some people from Chloe's family have said that there are quarrels among you. Each one of you has said something different. One says I follow Paul, another I follow Apollos, Another Peter, and another Christ. Christ has been divided into groups. Was it Paul who died on the cross for you? Were you baptised as Paul's disciple? No. You are Jesus' disciple. 1 Corinthians 5:12-13 (After all it is none of your business to judge outsiders, God will judge them. But should you not judge the members of your own fellowship? As scripture says, "Remove the evil person from your group" (1 Corin 5: 13).

4. Are prophetic messages coming from those who practice dual worship in the church, permitted or not? Give reasons for your answer.

No, we have true prophets and false prophets. Discern the spirits, some spirits are from the ancestors, but the Holy Spirit is from God.

5. Can you share with me your understanding of the African traditional religion that obstructs pastors from pastorally caring for people practicing dual worship?

Pastors are obstructed by the constitutions of countries. Some of the pastors are afraid to challenge traditional beliefs. People practicing dual religion always criticise the pastors on the basis that tradition came before Jesus Christ. They do not want to take a stand/choose between Africanism and Christianity.

6. What do you think can be the solution to the pastoral challenge of dual practices of worship by the congregants?

Galatians 5:16-22 (What I say is this, let the spirit direct your lives and you will not satisfy the desires of human nature for what human nature wants is opposed to what the spirit wants, and what the spirit wants is opposed to what human nature wants. Human nature and traditional beliefs make people jealous and worship idols and witchcraft. They are jealous and get drunk and have orgies. But the Holy Spirit produces love, joy, peace, patience, kindness, goodness, faithfulness, humility, and self-control).

#### **5.3.4 Elder Ndeu (Neighbouring church)**

1. How do you journey with the lay preachers and the congregants who are into dual practices of worship within the church?

Dual worship is not accepted as per the biblical context. Jesus made it very clear that no one can worship two masters. A member or the lay preacher must choose whom they want to worship if not they are disobeying the scriptures, and therefore, sinning against God.

2. In your judgment, do you think the church has to observe African traditional practices even if they are not biblical?

No, the church cannot apply or use any idea, belief, or method that is against the Bible. The Bible is the guideline or instructions from God, on how to live our Christian lives. Anything contrary to the Bible must be thrown out of or rejected by the church.

3. May you please explain what happens if your lay preacher or any member's ancestors demand his/her attention during the church service, what actions do you take?

Any manifestation during the service, which is ancestral will be dealt with as described in the Bible. Paul met a lady who had a spirit of divination in the book of Acts 16. The church must do what Paul did to the spirit within that lady- cast out the spirit.

4. Are prophetic messages coming from those who practice dual worship in the church, permitted or not? Give reasons for your answer.

Such prophetic messages will not be accepted or even tolerated. We are expected as the church to test out spirits if they are from God (1 John 4:12). The Bible says false prophets will arise in the last days. So, any prophetic message from dual worshippers will be rejected.

5. Can you share with me your understanding of the African traditional religion that obstructs pastors from pastorally caring for people practicing dual worship?

He pronounces that African traditional religion appeases the spirit of the ancestors and, in a way is a form of worship. They bow on their knees on the altars and share snuff sometimes even the blood of animals. This is the rejection of the God of the Bible. His clear understanding is that followers of the ATR rejected Jesus for ancestors, they therefore obstruct pastors from pastorally caring for them. A person cannot be in two different religions, that is hypocrisy.

6. What do you think can be the solution to the pastoral challenge of dual practices of or rejected worship by the congregants?

Congregants must be taught to choose between God and their ancestors. They cannot serve two masters at the same time, one must suffer. Joshua challenged the Israelites about this matter Elijah also challenged the worshippers of Baal about the same thing. Congregants cannot serve God and the gods (Deut 18: 10-11).

### **5.3.5 Elder Mekoti (Adjacent church)**

1. How do you journey with the lay preachers and the congregants who are into dual practices of worship within the church?

The church advocates the word of God and the expected lifestyle we need to follow. As a church, we are required to acknowledge and manage dual practices.

Congregants come to church to learn the word and in that transition, the church needs to accommodate their spiritual needs.

2. In your judgment, do you think the church has to observe African traditional practices even if they are not biblical?

Practices are different, some are in line with the scriptures while some are life-threatening and of a personal journey. It is important that we do not lose each other's transition due to the Holy Spirit that has descended on everyone.

3. May you please explain what happens if your lay preacher or any member's ancestors demand his/her attention during the church service, what actions do you take?

We normally help with the prayer to the affected member however some experiences are extreme, and they impact the schedule of the church service.

4. Are prophetic messages coming from those who practice dual worship in the church, permitted or not? Give reasons for your answer.

I have not experienced prophetic messages in the church. Prophetic messages cannot be permitted during church worship; however, we cannot limit the messenger.

5. Can you share with me your understanding of the African traditional religion that obstructs pastors from pastorally caring for people practicing dual worship?

Africans believe that some situations require African practices in order to resolve their spiritual challenges.

6. What do you think can be the solution to the pastoral challenge of dual practices of worship by the congregants?

The solution is to continue advocating the mission and vision of Christianity, affording the congregants to practice their dual worship, and advising them of false prophets.

### 5.3.6 Elder Marotse (Faith church)

1. How do you journey with the lay preachers and the congregants who are into dual practices of worship within the church?

I will give support their belief as our ancestors are our forefathers whom we know and had a relationship with. When invited to their traditional ceremonies, I will attend to support them.

2. In your judgment, do you think the church has to observe African traditional practices even if they are not biblical?

In our church, other ministers discourage the observance of African traditional practices, and others believe in it. I believe it must not be discouraged and not judge those who practice it. In the Bible there are ancestors, and we mention them when we pray, those are Jacob, Abraham, Isaac, and Jesus.

3. May you please explain what happens if your lay preacher or any member's ancestors demand his/her attention during the church service, what actions do you take?

We pray for them to move out of their ancestral spirit.

4. Are prophetic messages coming from those who practice dual worship in the church, permitted or not? Give reasons for your answer.

God bestowed different talents on his people and are permitted. It is up to the individual to believe in the prophecy or not.

5. Can you share with me your understanding of the African traditional religion that obstructs pastors from pastorally caring for people practicing dual worship?

The rituals to kill other people are an obstruction for pastors to care for such people. Those people must use their rituals to heal not to kill.

6. What do you think can be the solution to the pastoral challenge of dual practices of worship by the congregants?

No judgment should be passed on those who practice dual worship because Jesus is also an ancestor.

**5.4 Section Two:** Face-to-face semi-structured interviews:

The following are the interview questions given to three male and three female Faith church (pseudonym) congregants. At the start of the interview, I explained to the interviewees that this interview was part of a private study, data would be kept private, and participants would be kept nameless. The purpose of the interview is to get data from the participants and share their own experiences.

#### 5.4.1 Participant One

The participants' biographical data:

She grew up, confirmed, and got married in a church where her parents were staunch members of the church in Soshanguve. Her paternal great-grandfather and maternal grandfather were both traditional healers, and her maternal grandmother was a prophet. Her mother-in-law was both a traditional healer and a prophet. She got the gift from both the paternal and maternal sides. She is using the traditional (mokotla wa ditaola) pouch of divination bones from both sides. Currently, she is a member of the Traditional Healers Association (THA), which partnered with hospitals and clinics in healing patients, and also a certified (nhlore) pharmacist for traditional medicines.

##### 1. May you briefly share with me how you came to know about this church?

In 2010 she attended a church service in Northwest and during the reading of scripture and preaching her ears were deafened but when the church sang, she could hear and was able to sing along. She was supposed to be robed in CWA (church group), but she was not due to her deafening ears. This problem was followed by a severe headache which her mother-in-law cured by giving her a red headscarf she saw her aunt who was a prophet giving her in her dream, together with a snuff, R50, white duster coat, yellow and red church belt, menorah, and a church stick. Her father took her to a Sangoma (spiritual diviner) who told them that she must be initiated as a spiritual diviner. She was advised to buy all those items and perform rituals. Her grandmother took her to her church that accommodate ancestral gifts. She began her treatment in that church and the bishop of the church conducted the spiritual and ancestral test and later advised her to go for ancestral initiation.

2. In your understanding, will you share with me how dual practices are a good way of worshipping God?

Dual practices are a good way because God is closer to the ancestors. God through the ancestors blesses everything for his people. When we ask for healing power or strength to do something we go to him, then our ancestors.

3. How important are the ancestors to you as an individual and a Christian?

She is her ancestors' messenger both as an individual and as a Christian. They are important to her because of the knowledge they have and imparted to her as their messenger. They lead her in everything she does. Her gift is from four different ancestors performing different duties on her, one of them is (Mondawo) an ancestor from the river or stream and he is not related to her by blood. He is the most powerful ancestor who controls her power of being a spiritual diviner (Sangoma) and a cash generator for her.

4. As a Christian do you pray before attending to ancestral duties, if yes, why do you pray?

Yes, she agreed that she prays before calling or bringing her ancestors closer to her. Prayer is important to her because God is closer to her ancestors.

5. Why do you use God and the ancestors in the interpretation of scriptures, why is it appropriate to do that?

It is appropriate to do so, in church, we light candles that represent both God and the ancestors, the same as the scriptures. The Bible talks about ancestors, so we cannot separate the scriptures and the ancestors. What we do in the church goes for both, and the following serves as a good example:

- Candle lighting in the church by a person who has a gift of the ancestors helps with the healing of the sick.
- Singing soothes spiritually wounded people.
- Band playing in church heals the cripple.

So, scriptures have a particular work it does for and to people if interpreted interchangeably with the ancestors.

6. May you please explain what happens if your ancestors demand your attention during the church service, do you calm them down, or do you attend to them?

Ancestors visit us at any time, whether in church or in the street walking if they have a serious message e.g., if a person is faced with death. This is one of the urgent messages that will force the ancestors to visit you, but for normal messages, a person is able to control them. She says a person is able to control the ancestors when they enter into your body. Spiritual diviners (Sangomas) or traditional healers shout in the church when their spirit penetrates their body, and then we keep on shouting and burping to keep them inside us, if we keep quiet then they vanish.

7. How do you communicate the message received from your ancestors to the relevant person in the church?

She approaches the person right in church and talks to him or her. The church knows that I am gifted. We know each other's gifts and there is no problem when you pull a person aside and talk to him.

8. How do you satisfy ancestral demands without compromising the principles of Christianity?

There are different places or spots of the ancestors and the prophets in the church. Any person can go to a place of her choice to connect with the ancestors or to communicate with the prophets about their problems. There is a place called grandmothers' house as the founder of the church, it is used for confession of sins. It is a sacred place where people are forgiven for their wrongdoings.

9. Do you know that when the LORD made a covenant with the Israelites, he commanded them not to worship any other gods or bow down to them, serve them, or sacrifice to them? Why do you practice that as a Christian?

She believes that Jesus and all the people in the Bible are ancestors, so talking about Jesus is the same as talking to our ancestors. We bow to our ancestors as well as to God. We have a covenant with both God and our ancestors.

10. Do African traditional practices yield any value when juxtaposed with Christian belief systems?

We use ashes, water, and medicines on both sides traditional and Christianity in the church as we follow dual practices, and we benefit from using them. For example, we use them on a pregnant woman or any sick person, then the person is healed.

11. The ancestral spirits cannot intercede for us with God. We have only one Mediator, Jesus Christ, who has the power to intercede for us.' Do you agree/disagree with the statement and why?

She disagrees with the statement due to the reason that Jesus Christ and the ancestors are together. They invite both of them when they perform any ritual, and Jesus Christ liaises with the ancestors on their behalf.

12. In your understanding may you please explain the expression that says no one can serve two masters?

She explained that one can serve two masters because both of them give life to people. She says, "God knows me before I was born, he knew that one day I will be what I am today" (Direct words: 2023).

#### 5.4.2 Participant Two

The participants' biographical data:

He came to Gauteng from Tzaneen in Limpopo to search for a better life, but he was not comfortable because of his ancestral gift. He grew up in a Christian family that was involved in dual worship, however, his parents were church members which he attended occasionally.

1. May you briefly share with me how you came to know about this church?

The church that he is attending was introduced to him by a friend who was initiated at another (Mpanda) Sangoma training school. Every mpanda has a church time and ancestral time. My (Gobela) spiritual trainer and the owner of the school died then I moved to my friend's church.

2. In your understanding, will you share with me how dual practices are a good way of worshipping God?

Dual practices are a good way of worshipping and are paramount in all the (Mpandas) Sangoma training schools. In everything we do, we ask God to help us so that we are able to help our clients.

3. How important are the ancestors to you as an individual and a Christian?

He says, "Ancestors are not more important than God, they exist because of God" (Direct words: 2023).

4. As a Christian do you pray before attending to ancestral duties, if yes, why do you pray?

He was taught to pray to ask God to open whatever he wanted to give him. Prayers come before he can commence his ancestral responsibilities.

5. Why do you use God and the ancestors in the interpretation of scriptures, why is it appropriate to do that?

We use both, and it is appropriate because there are those who use the Bible to interpret what their ancestors told them. They also use Bible stories in their prophecy.

6. May you please explain what happens if your ancestors demand your attention during the church service, do you calm them down, or do you attend to them?

It depends on the message ancestors want to give to you as the messenger. They sometimes come with full force, and you cannot suppress them. As a messenger, you need to tell them where you are going before you leave your home.

7. How do you communicate the message received from your ancestors to the relevant person in the church?

We begin by examining a person if he or she will receive the message. If the person does not want to receive the message, when I reach home, I give feedback to my ancestors about that person.

8. How do you satisfy ancestral demands without compromising the principles of Christianity?

He says that he makes his God happy, without compromising his Christianity and the ancestors will be happy too.

9. Do you know that when the LORD made a covenant with the Israelites, he commanded them not to worship any other gods or bow down to them, serve them, or sacrifice to them? Why do you practice that as a Christian?

God was referring to idols, and as a messenger, we do not idolise.

10. Do African traditional practices yield any value when juxtaposed with Christian belief systems?

Yes, it does, and we have been combining the two for years and reaping good results.

11. 'The ancestral spirits cannot intercede for us with God. We have only one Mediator, Jesus Christ, who has the power to intercede for us.' Do you agree/disagree with the statement and why?

He disagrees with the statement as he believes that any message from the ancestors is from God, therefore ancestors intercede on our behalf.

12. In your understanding may you please explain the expression that says no one can serve two masters?

One will suffer, you need to know that God is greater than the ancestors.

#### **5.4.3 Participant Three**

The participants' biographical data:

He was born and raised in Soshanguve North of Pretoria, where he attended his schooling up to grade 12. He is from a Christian family, and he started to have the same dream every day that bothered him so much. In that dream, he saw people coming to him, his grandmother giving him njeti (white and red cloth) and palu (a cloth with a mixture of red, white, and blue colours). One elder in church advised him to buy them and make a sacrifice for them. He did that and his dreams

became clear to him. It was clear that he must go to a traditional initiation school and become a Sangoma. His responses to the following questions are:

1. May you briefly share with me how you came to know about this church?

I grew up in that church, the whole family is attending the same church.

2. In your understanding, will you share with me how dual practices are a good way of worshiping God?

God created both human beings and ancestors. Both God and the ancestors are spiritual, but God is higher in status than them. It is important for us to pray to God even if we are involved in dual practices. God knew that I would one day be a Sangoma, I, therefore, pray before and after I do anything at church and in my ndumba (surgery). At church, we worship and sacrifice to our ancestors.

3. How important are the ancestors to you as an individual and a Christian?

Ancestors are important because they provide everything, I ask from them. They direct sick people to me for healing and initiation. My duty is to go back and thank them for the money. They will direct people to you if you give them what they demand from you. If they provide you with work and you do not perform it, they turn away from you, then you must sacrifice with a chicken, snuff, soda, beer, and sweets to appease them.

4. As a Christian do you pray before attending to ancestral duties, if yes, why do you pray?

Yes, I do pray so that God could open the way for us, for example, if I am going to palola (to immerse myself into the river) or to communicate with Mondawo (river ancestor). I pray for protection along the way.

5. Why do you use God and the ancestors in the interpretation of scriptures, why is it appropriate to do that?

We use both for people to be healed spiritually by their ancestors and physically by hearing the scriptures.

6. May you please explain what happens if your ancestors demand your attention during the church service, do you calm them down, or do you attend to them?

You calm them down with snuff if you are busy at that moment, and you tell them to talk to you at home. This must be done at any tree, where they live. If you are not busy you let them talk to you.

7. How do you communicate the message received from your ancestors to the relevant person in the church?

You contact the person and relate the message to him or her in the church while the congregants sing.

8. How do you satisfy ancestral demands without compromising the principles of Christianity?

A person is trained for both religions, we satisfy both at the same time.

9. Do you know that when the LORD made a covenant with the Israelites, he commanded them not to worship any other gods or bow down to them, serve them, or sacrifice to them? Why do you practice that as a Christian?

My ancestors are alive, and God is alive, I satisfy both for me to be healed spiritually.

10. Do African traditional practices yield any value when juxtaposed with Christian belief systems?

Yes, it does if you pray and make sacrifices to God by means of Setsheso (burnt offering) and sacrifice to your ancestors.

11. 'The ancestral spirits cannot intercede for us with God. We have only one Mediator, Jesus Christ, who has the power to intercede for us.' Do you agree/disagree with the statement and why?

I agree that God created both the living and the ancestors, who cannot intercede on our behalf because they are far away from him.

12. In your understanding may you please explain the expression that says no one can serve two masters?

I serve two masters ancestors, and God. Both are satisfied with my work, I, therefore, disagree with this expression.

#### 5.4.4 Participant Four

The participants' biographical data:

As a child and adult, he suffered an unknown sickness while his parents knew what the problem was. His father was a pastor, and his mother was supposed to be a Sangoma but refused to follow the call. Then the ancestors turned to him and inflicted a strange sickness for him to attend to them.

1. May you briefly share with me how you came to know about this church?

He knew the church through his wife. He sent her to look for a church suitable for people with double gifts and drumming.

2. In your understanding, will you share with me how dual practices are a good way of worshiping God?

It is a good way because they satisfy both the ancestors and God simultaneously, and both sides receive equal attention.

3. How important are the ancestors to you as an individual and a Christian?

His ancestors are his grandparents, who are directed by God to work through him. Their importance is to connect him with God.

4. As a Christian do you pray before attending to ancestral duties, if yes, why do you pray?

He says it is a must for him to pray because Jesus is the truth and the way for my ancestors to give him what he requests from them.

5. Why do you use God and the ancestors in the interpretation of scriptures, why is it appropriate to do that?

It depends on the scripture for the day, they talk about God and their ancestors for people to understand how important they are to them. Sometimes they preach about God and engage in ancestral activities separately.

6. May you please explain what happens if your ancestors demand your attention during the church service, do you calm them down, or do you attend to them?

They attend to them as they come with an important message.

7. How do you communicate the message received from your ancestors to the relevant person in the church?

Everything is done in church; the messenger is given a chance to communicate with the right person.

8. How do you satisfy ancestral demands without compromising the principles of Christianity?

He says there is nothing possible without God. In his ndumba (surgery) he starts first with the ancestors when attending to his patients, then after giving them the medications he prays to God to empower those medicines.

9. Do you know that when the LORD made a covenant with the Israelites, he commanded them not to worship any other gods or bow down to them, serve them, or sacrifice to them? Why do you practice that as a Christian?

He does not have the gods that he worships, he has the ancestors that he believes in, and God that he prays.

10. Do African traditional practices yield any value when juxtaposed with Christian belief systems?

Yes, he says they have value because he asks his ancestors for something, they ask God to give him what he asked for. The ancestors will only do that provided you have asked them in the right manner.

11. 'The ancestral spirits cannot intercede for us with God. We have only one Mediator, Jesus Christ, who has the power to intercede for us.' Do you agree/disagree with the statement and why?

Abraham, Isaac, and Jacob were Jesus Christ's ancestors, and we also have our own ancestors who intercede on our behalf.

12. In your understanding may you please explain the expression that says no one can serve two masters?

The answer to this question is that a person can serve two masters if they are vertical as they meet at the end. African traditional and Christian religion meets at the end. They are not parallel to each other.

#### 5.4.5 Participant Five

She was told by a Sangoma that her ancestors wanted her to work for them. She could not understand why she did not have a strong feeling about the news. She wanted to confirm that from different Sangomas, then suddenly she had a dream, her grandmother stopping her from visiting other Sangomas, showing her the initiation school which, she must attend. When she woke up, she related the dream to her mother. Suddenly she had a severe heat wave, then severe perspiration and she heard a voice telling her it was time. The following are her responses:

1. May you briefly share with me how you came to know about this church?

She joined the church after her initiation. The initiator is also the pastor, and all her trainees' become members of the church. They practice dual worship, and the African drum evokes the ancestors.

2. In your understanding, will you share with me how dual practices are a good way of worshiping God?

Dual practices in the church are perfect, we worship God through his angels and worship ancestors through ancestral angels.

3. How important are the ancestors to you as an individual and a Christian?

They provide guidance and light when we honour them by performing their duties. They also rebuke us when we dishonour them.

4. As a Christian do you pray before attending to ancestral duties, if yes, why do you pray?

When I pray before performing any ancestral activities, I ask for power to heal my patients.

5. Why do you use God and the ancestors in the interpretation of scriptures, why is it appropriate to do that?

We must say Modimo le badimo (God and the ancestor) in our prayers, same as in preaching we preach both. They are important as they work together in all our activities.

6. May you please explain what happens if your ancestors demand your attention during the church service, do you calm them down, or do you attend to them?

I allow them to come at any time, the church allows that because they come with a message for a particular person in the church.

7. How do you communicate the message received from your ancestors to the relevant person in the church?

In our church, there is a private place called 'lekgotla', where I will take the person whom I must give the message.

8. How do you satisfy ancestral demands without compromising the principles of Christianity?

We perform setsheso (burnt offering) to God and traditional ceremonies to the ancestors.

9. Do you know that when the LORD made a covenant with the Israelites, he commanded them not to worship any other gods or bow down to them, serve them, or sacrifice to them? Why do you practice that as a Christian?

We are like children when it comes to the Bible issues, we are still learning. Our ancestors come to us, and we respond to them.

10. Do African traditional practices yield any value when juxtaposed with Christian belief systems?

Yes, because we involve both ancestors and God, and both of them give us what we ask from them in abundance.

11. 'The ancestral spirits cannot intercede for us with God. We have only one Mediator, Jesus Christ, who has the power to intercede for us.' Do you agree/disagree with the statement and why?

I disagree because when I am seriously in demand of more patients, I go to the river to take a bath, sacrifice to the mondawo (river ancestor), and use beer and snuff for libation I get patients in numbers.

12. In your understanding may you please explain the expression that says no one can serve two masters?

Yes, I serve them both because I benefit from them.

#### 5.4.6 Participant Six

He grew up in Hammanskraal which is located in the northern part of the City of Tshwane. He moved to Soshanguve after he qualified as a Sangoma.

1. May you briefly share with me how you came to know about this church?

He knew the church through his wife who was already a member of the church.

2. In your understanding, will you share with me how dual practices are a good way of worshiping God?

We balance by calling and inviting God and the ancestors because the two are one.

3. How important are the ancestors to you as an individual and a Christian?

They are important because of protection, if they are away from you, it means you are not protected, and anything can happen to you.

4. As a Christian do you pray before attending to ancestral duties, if yes, why do you pray?

Yes, I pray to God to lead the way for me and to know my intentions, thereafter I invite the ancestors to work with God. When they are together, they become overpowering.

5. Why do you use God and the ancestors in the interpretation of scriptures, why is it appropriate to do that?

The aim of using God and the ancestors in our interpretation of the scriptures is to persuade people, particularly newcomers to believe in them both.

6. May you please explain what happens if your ancestors demand your attention during the church service, do you calm them down, or do you attend to them?

Before I leave for church, I use snuff to talk to the ancestors stopping them from demanding my attention while in church. We respect the church services.

7. How do you communicate the message received from your ancestors to the relevant person in the church?

If the message is important and should be announced in church, we do so.

The participant could not complete his interview questions due to unforeseen circumstances.

## **5.5 Section Three**

A snowballing sampling strategy as one of the approaches of qualitative methods was applied by targeting a famous person who knows a lot of people and is also known by many people in his area. After our unplanned conversation, he referred me to his friends. One of them later referred me further to the other two friends outside the church who were conveniently available for the interview, and the list will go on and on. The snowballing sampling strategy was done using five participants. (All names of churches and people mentioned are pseudonyms). An unplanned conversation was conducted with three participants and two participants were available for convenience sampling. This was followed by a participant observer.

### **5.5.1 Unplanned conversation**

#### **5.5.1.1 Contributor One (Albert)**

1. May you briefly share with me how you came to know about this church?

He was born in Polokwane at Ga-Masemola village East of Limpopo province. His mother was the only one attending church in the family, which practices dual worship. He joined his mother's church later on, after attempting to attend several churches. He joined the church because of the vision he had, and his life changed for the better. We pray to God asking him to enable the ancestors to speak to us. We pray to both God and the ancestors as they work together. God provides life and ancestors provide gifts.

Ancestors are important as they protect their people in all situations. They become angry if we do not perform sacrifices to them, and what they demand from us. God does not have the power over the ancestors. If ancestors demand you to do something, no one can stop them, hence they make us suffer the consequences. African traditional practices yield value when compared with Christian belief systems. God said we should work with our ancestors; we only go to him when we ask for life. Other things like healing, sacrifices, and funerals ancestors will take care of those.

#### **5.5.1.2 Contributor Two (Zakes)**

I know the church through my friend Albert, who convinced me to follow him to his church. It was not my intention but looking at the fact that my life was not perfect I then decided to stay in that church. I was taught about my ancestors and God, but I am still not clear to explain their work to me. I was told that people who died when I was still young and those who died recently as relatives and family members are my ancestors. They are dead but they are spiritually alive and are amongst us. The Bible is not used as I expected them to teach us its contents. A little is said about God and Jesus but we pray before we engage in ancestral activities. God is higher than ancestral angels who are working under him. They are God's messengers to us.

#### **5.5.2 Convenience sampling**

##### **5.5.2.1 Sample One**

1. May you briefly share with me how you came to know about this church?

I know the church through my mother, who is the archbishop of the church. She used to move from one church to another, looking for the right church.

2. In your understanding, will you share with me how dual practices are a good way of worshiping God?

We take our requests to our ancestors who are our angels, then they take those requests to God.

3. How important are the ancestors to you as an individual and a Christian?

They are important as I am important to them. They answer to our desires and visit if something is not done the way they wished or to tell us about something, bad things in particular.

4. As a Christian do you pray before attending to ancestral duties, if yes, why do you pray?

Yes, we pray as we continue doing what our ancestors used to do.

5. Why do you use God and the ancestors in the interpretation of scriptures, why is it appropriate to do that?

We know that scriptures are about God and the ancestors are God's angels, so we must talk about them both whether in scriptures and in the ndumba (traditional surgery).

6. May you please explain what happens if your ancestors demand your attention during the church service, do you calm them down, or do you attend to them?

I do not calm them down, I let them give me whatever message they have. The church will let another member help me, by interpreting what I say to the relevant person.

7. How do you communicate the message received from your ancestors to the relevant person in the church?

I take the person out and tell him or her the message away from the rest, but sometimes my ancestors want me to say the message in church.

8. How do you satisfy ancestral demands without compromising the principles of Christianity?

I wait for my ancestors to tell me what they want from me, and if they do not repeat it, I know that it is mafongfonyana (schizophrenic), then I do not comply.

9. Do you know that when the LORD made a covenant with the Israelites, he commanded them not to worship any other gods or bow down to them, serve them, or sacrifice to them? Why do you practice that as a Christian?

Yes, I know that and luckily in our church, we do not have the gods.

10. Do African traditional practices yield any value when juxtaposed with Christian belief systems?

Bones tell the same thing as the Bible.

11. 'The ancestral spirits cannot intercede for us with God. We have only one Mediator, Jesus Christ, who has the power to intercede for us.' Do you agree/disagree with the statement and why?

I agree, Jesus Christ intercedes on our behalf.

12. In your understanding may you please explain the expression that says no one can serve two masters?

I serve two masters, I took over from my ancestors and Jesus had ancestors too, hence I praise him.

#### **5.5.2.2 Sample Two**

1. May you briefly share with me how you came to know about this church?

It took me two years to find a good church like this one, then I followed my friend to church, and I am happy to be a member there.

2. In your understanding, will you share with me how dual practices are a good way of worshipping God?

Jesus Christ and the ancestor are the same, they both have a vertical link from us to God and from God to us.

3. How important are the ancestors to you as an individual and a Christian?

They are important but do not visit me regularly because my mother's ancestors are fighting with my father's ancestors, they both want me to honour them. My mother's ancestors are angry because my father did not marry my mother, therefore, I cannot honour them. I attend church to revitalise my mother's ancestors.

4. As a Christian do you pray before attending to ancestral duties, if yes, why do you pray?

Yes, prayer comes first and after we are done, we pray to God to fortify our herbs.

5. Why do you use God and the ancestors in the interpretation of scriptures, why is it appropriate to do that?

I don't know why, but they do it.

6. May you please explain what happens if your ancestors demand your attention during the church service, do you calm them down, or do you attend to them?

My ancestors do not come to me as expected, but if they do come, I do not calm them down as they bring messages from God.

7. How do you communicate the message received from your ancestors to the relevant person in the church?

I have not yet received any message from them.

8. How do you satisfy ancestral demands without compromising the principles of Christianity? Not answered

9. Do you know that when the LORD made a covenant with the Israelites, he commanded them not to worship any other gods or bow down to them, serve them, or sacrifice to them? Why do you practice that as a Christian?

Yes, I know but I am not clear how God made a covenant with the Israelites.

10. Do African traditional practices yield any value when juxtaposed with Christian belief systems? Not answered
11. 'The ancestral spirits cannot intercede for us with God. We have only one Mediator, Jesus Christ, who has the power to intercede for us.' Do you agree/disagree with the statement and why? Not sure
12. In your understanding may you please explain the expression that says no one can serve two masters?

Anyone can serve two masters; I serve both God and my ancestors.

### 5.5.3 Participant observer

This research is based on my observed activities that took place in Faith church (alias), which I attended after I relocated to Pretoria as a nearby church. As a family we did not register with the church, but just visitors. By appearance, the church events and services seemed normal following the Christian religion, with normal hymns sung, but their evangelism program was different from other normal churches. Dual practices were the order of the service. This means practicing the Christian religion and the African traditional religion of ancestral worship.

They read the scripture for the day, and give thanks to God, and their ancestors who are sometimes called by their names. The Pastor does not preach the scripture, he preaches the work done by those ancestors, the protection their ancestors afford them, and the mercies the congregants receive from them. They pray to God through their ancestors as they believe that ancestors are closer to God. They opened a preaching platform to anyone who was inspired by the spirit (maybe their ancestral spirit) to come forward. What surprised me was that they all talked about their ancestors and added their idiom expressions, while others were ululating in the church. The church is interesting if a person does not care about salvation and forgiveness of sins. During their preaching, they took out the hidden ancestral beats to show the congregants and talk highly of the strength given to them and encourage members to engage in libation rituals. They burn sage inside the church during their services, when they burn it, they all bow down to respect their ancestors.

I noticed that the people who are encouraging are the pastor and the church elders who are into dual practices of worship. I saw most of what Mbiti explained in his book happening in the church, and I was speechless and convinced that they encourage newcomers to engage in their practices. I had no choice but to search for a church that knows who God is to us and exalts his name.

## **5.6 Data Analysis**

Analysis of the above data is essential as it will help pastors and elders to clearly understand their congregants who are into the dual practice of worship better as a pastoral challenge and create better problem-solving strategies in their churches. The information obtained from the above data is split into two groups, the majority that is for dual practices and the few that are against it. The data collected from the Faith church participants during the process of interviews, unplanned conversations, and questionnaires has more or less the same responses including convenient sampling and observer participation. Whereas the data collected from participants of adjacent churches' responses were different but similar in decisions of being against dual practices.

### **5.6.1 Analysis of pastors and elders' responses**

The faith church pastors and elders are for dual practices due to the fact that congregants are dually gifted, they use both ancestral and Christian gifts in the church. They journey together with the same gifts based on their belief system. Their church commences with Christian service and concludes with ancestral observance, while others combine the two in one service. This could be the reason they allow their members to attend to the call of their ancestors during the service. Prophetic messages are permitted because it is a must to carry out ancestral demands. There are no pastoral care obstructions in the church, as they share the belief systems, but the rituals to kill other people are an obstruction for pastors to care for such people. However, pastors and elders from adjacent churches' responses differ from their counterparts as they are against dual practices, which is not acceptable according to the biblical context. The church should advocate the word of God and Jesus Christ made it very clear that no one can worship two masters. African traditional practices were replaced by the

coming of Jesus Christ and Salvation. Prophetic messages from dual worshippers will not be accepted or even tolerated. The church is expected to test out spirits if they are from God (1 John 4:12). Pastors are obstructed by the fear of challenging traditional beliefs. Africans believe that some situations require African practices in order to resolve their spiritual challenges. Congregants must be taught to choose between God and their ancestors as the solution to dual practice.

#### **5.6.2 Analysis based on face-to-face semi-structured interviews and convenient sampling responses.**

The information obtained from the above techniques reveals common responses to most of the questions. When asked how dual practices are a good way of worshipping God? All participants responded by saying dual practices are a good way because God is closer to the ancestors. Dual practices are a good way of worshipping and are paramount in all the (Mpandas) Sangoma training schools. They satisfy both the ancestors and God simultaneously, and both sides receive equal attention. The same applies to Jesus Christ and the ancestors, they both have a vertical link from us to God and from God to us. In everything they ask God to help them so that they are able to help their clients. They believe that dual practices in the church are perfect, they worship God through his angels and worship ancestors through ancestral angels. All participants showed a trend that their belief systems of ATR and the Christian religions should be pursued in parallel and merged theologically and practically.

On the question of how you satisfy ancestral demands without compromising the principles of Christianity, participants' responses presumed that by making God happy, ancestors will also be happy. Others proclaim that a person is trained for both religions, we satisfy both at the same time. We perform setsheso (burnt offering) to God and traditional ceremonies to the ancestors. The question that surfaced in the confusion that surround people who practice dual worship, was when asked if they knew that when the LORD made a covenant with the Israelites, he commanded them not to worship any other gods or bow down to them, serve them, or sacrifice to them. Why do you practice that as a Christian? The majority responded with a yes, we know that, but their explanation reveals a lack of

information concerning the covenant, hence they claim not to have an idea how God made a covenant with the Israelites.

### 5.6.3 My reflection

My views are based on the fact that I was a participant observer in the Faith church. I learned that most of the activities that are taking place in the church are purely African traditional mixed with Christian religion, but the congregants are not aware since they call themselves a Christian church. This was an indication that there is no transparency within the church for the congregants to know which ministers and preachers were practicing Sangomas. This can also mean that the founders of the church failed to contextualise the biblical contents, as they created their version of the Bible when they proclaimed that they worship God through his angels and worship ancestors through ancestral angels and declared that ancestors intercede on their behalf. They have misused the opportunity to understand the circumstances and achieve the necessary change. Looking back at the history of the church in Africa as a whole, European missionaries are to be blamed for what is happening in our churches. It is clear that the missionaries, deliberately or instinctively, had a dual agenda. "On the one hand, they were driven by a strong desire to genuinely serve humanity and bring about material and social changes that would improve its quality of life. On the other hand, they were possessed of a moral self-righteousness which led them to make hasty and uninformed judgments upon indigenous traditions, norms, and values they were scarcely equipped to understand" (SAHO: 2023).

They led to the downfall of the African traditions, norms, and values which it regarded as pagan and wicked. Hence Mushayavanhu and Duncan proclaim that "Churches founded by Western missionaries have mostly failed to regard African religious beliefs as a foundation for faith in Christ. They have not been able to fill the vacuum caused by missionaries because they brought an enlightenment-based faith which differentiates faith from the rest of life" (2014:1). Pityana confirms this "Christianity declared some African practices pagan and the church was a pervasive influence on family practices"(1999:137). Honest identity devastation for many African churches was the result, and the dual practice of worship turned out to be a pastoral challenge in many churches.

## 5.7 Preliminary conclusion

After presenting the data collected from the participants for the motive of this study, I concluded that the position of the Faith church as they are known was clarified logically as an African religious church. The pastors, church elders, and congregants share the same ideology, they are therefore united in this. Dual practices are a problem for the morally Christian-based church. This problem is not only found in the Faith church, but it can be found throughout the African mainland. The data was presented based on the strategies that were explained in chapter three on Methodology. The healing processes for this problem of dual practices will be dealt with in the next chapter, which will aim to journey with the indoctrinated minds.

## CHAPTER SIX

### HEALING METHODOLOGY

## 6.1 Introduction

The purpose of this chapter is to describe the healing methodologies that can assist the Faith church community in order to change from dual practices of worship to monotheism. This chapter will also contribute information that will assist pastors and church elders as pastoral caregivers in dealing with the issue of dualism in their churches. Diversity amongst worshippers based on cultural differences within the church would influence congregational culture. When people live in a community, they share a complex pattern of human relationships, and relations develop. Some of these practices are shared in the church. This would imply that they think, behave, and follow a similar pattern in their lives. The nature of the African religion and culture made dual membership possible for the majority of Africans.

This was evident after conducting the interviews and listening to participants who took part in the different techniques of the qualitative methodology. I realised that life is a journey, we start off from somewhere and are on the way to different destinations. Some captivating facts and information from those who are involved in dual practices of worship were experimental in their responses. Anger and feeling of being dishonoured by the types of questions asked were evidenced by their reactions. They seemed to think that Christianity is compatible with ancestral worship based on their arguments on Jesus Christ having his own ancestors. They also claim that ancestors are closer to God and are powerful, if not obeyed, they might cause serious problems.

Due to the fact that most Christians still support and conduct their African traditional religious practices, it was necessary to investigate how they satisfy their ancestral demands as Christians. When participants were asked this question, do African traditional practices yield any value when juxtaposed with Christian belief systems?

All six of them responded as follows:

1. Yes, it does, and we have been combining the two for years and reaping good results.

2. Yes, they have value because when he asks his ancestors for something, they ask God to give him on his behalf, and God the provider will do so. The ancestors will only do that provided you have asked them in the right manner.
3. Yes, it does if you pray and sacrifice to God by means of Setsheso (burnt offering) and sacrifice to your ancestors.
4. We use ashes, water, and medicines on both sides traditional and Christianity in the church as we follow dual practices, and we benefit from using them. For example, we use them on a pregnant woman or any sick person, then the person is healed.
5. Yes, because we involve both ancestors and God, and both of them give us what we ask from them in abundance.
6. Bones tell the same things as the Bible.

The fact is that all six participants' explanations took the same direction. I am of the opinion they view traditional religion as being compatible with the Christian religion. This is an indication that dual practices will lead them to neither Christianity nor traditional religions. They need to choose one religion they believe in more than the other. Their responses might mean that both religions are used together in order to enhance each other as a way of creating a complete belief system. Mokhoathi pronounces that "African Christians should be empowered to find ways in which they can authentically express and experience their Christian identity within their African context" (2019: 178). In addition to the healing methodologies Gerkin's prophetic method of pastoral care and Pollard's positive deconstructive method will be useful in journeying with those who are in dual practices.

## **6.2 Pastoral Care**

Rupert explains pastoral care as "The art of communicating the inner meaning of the Gospels to persons at the point of their need. Pastoral care is more a function than an activity, more a living relationship than a theory or interpretation, and more a matter of being than doing. It is the manifestation of the relationship between pastor and parsons, either individually or in groups, of a quality of love which

points to, and gives a basis in experience for, the realization of the love of God” (1967: 4). The above definition expounds clearly on how pastors and church elders should offer help to people such as participant Four who says, it is a must for him to pray because Jesus is the truth and the way for his ancestors to give him what he requests from them, and participant Five who says he serve both God and the ancestors because he benefits from them both. This statement is an indication that the Bible is not used in their church as expected. Their answers show a serious misunderstanding that needs pastors, and church elders to have a healthy relationship with these people in order to extinguish wrong perceptions before they can share them with other people.

Clebsch and Jaekle explain that “Pastoral care consists of helping acts done by representative Christian persons, directed toward the healing, sustaining, guiding and reconciling of troubled persons, whose troubles arise in the context of ultimate meanings and concerns” (1967: 4). I share the same view with Rupert, Clebsch, and Jaekle concerning the act of pastoral care. This is because of Pastor Marotsi (alias) from the Faith church whose troubles arose in the context of ultimate meanings and concerns when he explains that God bestowed different talents on his people and all those talents are permitted in their church. It is up to the individual to believe in the prophecy or not when asked if the prophetic messages coming from those who practice dual worship in the church, are permitted or not. Pastors who are engaged in dual practices can be helped by faithful Christians in reconciling them with God-alone, so as to do the same to other people.

The pastoral caregivers use the sermons in teaching and healing those who are in dual practices. Moyo elucidated that “Pastoral caregivers should use sermons and Western cultural practices to replace or execute the indigenous traditional religion and worldview of the Africans which has resulted in the development of religious conflicts” (2013: 208). Based on Moyo’s statement, a sermon should address a moral or scriptural topic within both past and present contexts clarifying the nature of beliefs congregants adhere to. We need to understand the importance of pastoral care to humanity as Lartey says “Pastoral care exists to nurture spirituality” (2013: 144). My assumption is that we are able through our spirit to experience the comfort, joy, and peace of God's presence. The spirit provides

humanity with the ability to have a good relationship with God. There is a saying that people are either spiritually alive or dead.

### **6.3 Christianity and the ancestral cult**

The above heading indicates that pastoral caregivers are unnoticeably powerless on this issue. The only power they have is limited to the context of certain healing or therapeutic situations. In this case, the pastoral caregiver's role will be to encourage individuals in the background by creating an adoptive relationship rather than to encourage the whole church at once. Elder Makati's response to the question that says, how do you journey with the lay preachers and the congregants who are into dual practices of worship within the church? Serves as a good example of individuals who can be encouraged in the background. He revealed the state of misinterpretation by saying the church advocates the word of God and the expected lifestyle we need to follow. As a church, we are required to acknowledge and manage dual practices. Congregants come to church to learn the word and in that transition, the church needs to accommodate their spiritual needs. The pastoral caregiver's intention with such individuals should work with the mission of searching for the fruit of the Word. A change introduced in one area of an individual's life will spread to other areas as pastoral care incorporates the overall work of the pastor with individuals as notable from preaching and teaching. Hence Müller and Stone assert that "The pastoral caregiver's role is that of a guiding bird, they accept the fact that they have only one tool to work with, namely 'language' and with language they can create a better future" (1998: 331).

The above statement is influenced by the response given by Participant One when asked, why do you use God and the ancestors in the interpretation of scriptures, why is it appropriate to do that? He said scriptures have a particular work it does for and to people if interpreted interchangeably with the ancestors. He continued to say it is appropriate to do so, in church, we light candles that represent both God and the ancestors, candle lighting in the church by a person who has a gift of the ancestors helps with the healing of the sick, the same as the scriptures read by a gifted person. The Bible talks about ancestors, so we cannot separate the scriptures and the ancestors, what we do in the church goes for both. Participant Five responded more or less like his counterpart when saying it is important for them to mention God and the ancestor in their prayers, same as in preaching they

preach both. God and the ancestors work together in all their activities. Participant Six further says the aim of using God and the ancestors in our interpretation of the scriptures is to persuade people, particularly newcomers to believe in them both. Hence, Anderson proclaims that “The ancestor cult is the central feature of African religion, the heart of the African spirit world. For countless urban African people, the ancestors are in existence and are to be recognized as part of the living” (1993: 29). Most participants said that dual practices are a good way of worship because God is closer to the ancestors as guardians and protectors of people. God through the ancestors provided everything for his people. One participant said that even God was unable to do anything without the ancestors when he was asked what happens if your ancestors demand your attention during the church service. Another said that a person could not pray to God without mentioning their ancestors. However, Fasholé-Luke emphasises that “The worship offered to God and that offered to the ancestors can exist side by side without contradiction or idolatry” (1974:211). Nonetheless, Mulambuzi’s question is about Christianity and the ancestral cult living together in harmony to make the message of Christ understood in the cultural context of the life of a believer, as both an African traditionalist and Christian (1997: 83). Christians do not need anything to do with the ancestors and their ceremonial killings. They are unquestionably confident that a person who is “saved” does not participate in such kind of activities as they represent the “old self” out of which everything has become new. In this respect, there is a noticeable contradiction from most other types of churches in Soshanguve.

Anderson states that “Christians are more straightforward in their rejection of those traditional practices which they see as incompatible with their Christianity than the members of other church types are” (1993: 31). Bauer states that “African traditional religions followers’ worship through intermediaries with the diviner communicating with the Supreme God, then instructing the supplicant on the course of action to follow in order to receive protection or overcome a problem” (2009: 2). He further explains that one of the most fantastic principles of the Christian faith is that God desires to be worshipped directly. The devil has worked overtime in order to confuse and convince people that God is distant and that there is a need for intermediary deities, spirits, and ancestors in order to

communicate with and know the will of God (Ibid: 4). The above statement is accentuated in Exodus (20:4-6) that God does not want us his people to worship anything wherever, not to have representations in the form of pictures, symbols, or images, but to worship him directly.

#### **6.4 The departed and the living**

Dual practices of worship came into being due to the relationship between the departed and the living. This is made clear by the account of the participants' calling to become traditional healers while Christians at the same time and the influences that led to the traditional calling or religiosity. Elder Marotse from the Faith Church says that the church has to observe both religions, we are a church of Christ, and our ancestors are with us everywhere we are. Jesus had ancestors, we also have ancestors, and there is no difference between him and us. Bae confirms and explains "There is an intimate and interdependent association in which the dead and the living are believed to communicate" (2004: 1302). The danger that lies in the above statement is the fear that "The spiritual forces at work in such activities are not the souls of the departed but the power of the fallen angels or demons who are masters of disguise" (Ibid: 352). This indicates the state in which the dead are and does not create an extension of life on earth with the rest of the people. This explains why the belief that ancestors are able to inflict sickness or bring success to the surviving members of their families is not in accordance with the Bible and in conflict with the Christian view of God and death. "The Bible strongly condemns such adherences because it denies Him as the Sovereign Creator and Living God" (Bae 2004:1306) and has a negative view on attempts to communicate with the dead or "Necromancy" (Arnold 2004: 199).

For Africans who have engaged themselves in dualism, the continuous existence of ancestors announces the possibility of communion with them. Beyerhaus (1966:137-145) cited in Bae contends that "Jewish and Christian scholars agree that it is dangerous to pursue communication with the dead" (2004: 1317). All contact with the spirit world is certainly prohibited regardless of the nature of the spirits concerned. This is evidenced in (Lk 16:19-31; Dt 18:10-14; Job 7:9-11). These verses provide clarity on what God wants and how he views practices linked with ancestor worship. He wants us to be perfect with him as our God. Dual

worshippers need to understand that there is no such thing as part-time Christians or part-time ancestor worshippers. Thebe believes that “As a Christian, one is either a full-time servant of the Lord or not a Christian at all (2018: 66). Not a single person can serve two masters, that person will either hate the one or love the other (Matt. 6:24 and Lk. 16:13 NIV).

### **6.5 Condemnation of ancestral cult**

Papu cited Ezigbo pronouncing that “Some African theologians totally reject ancestor cult, and everything attached to it (2020: 79). The worship of ancestors, who are really not gods at all, is a sin, God hates it because it deprives him of the glory that is rightfully his. However, Anderson states that “The Pentecostals reject divination. It is seen as being contrary to Christian faith and practice” (2001:202-204). The majority of African churches that practice duality sees a continuity between African religion and Christianity. Afeke and Verster maintain that “Divination which is a process of consulting the dead to obtain help is forbidden by God in the Bible” (2004:54). The slave girl in Philippi who brought much gain for her owners served as a good example from the Bible. The fourth participant clarified the point of the divination process in the Faith church. She explained that in their church, there is a private place called ‘lekgotla’, where they will take the person to whom the message must be given. I approve of what Papu, Afeke, and Verster have stated concerning the rejection of divination based on the Bible verses that are also against divination. Those verses are Acts 16: 16-24; Deut 18:10-11; Lev 19:26; Lev 20:27; Col 2:8, and Jer 29:8 NIV to state a few. Pastoral caregivers should try to introduce faith formation entailing both didactic and doxological elements to those who are in dual worship. “A key aspect of pastoral care will be the encouragement that is given to people to keep growing in the Faith, personally and in the community” (Redding 2012: 16).

### **6.6 The death of a righteous person**

Bae and van der Merwe clarify the death of a righteous person by stating that “The believer exists in Christ’s presence as a disembodied being while the physical body returns to the ground and becomes dust again” (2008: 1317). The above

statement can be connected to Paul's statement about Jesus bringing with him when he returns, believers who have fallen asleep (Thessalonians 4:14). Based on Bae and van der Merwe's comprehension, this disagrees with the theory of ancestor worshippers who believe that the righteous dead will return and communicate with the living. They further explain that "Therefore, the soul of the dead cannot be recalled by a medium who is acting contrary to the will of God. Furthermore, the dead ancestors do not remain on earth to interact with the living" (Ibid: P1320-1321).

## 6.7 Understanding the Concept of Salvation

Salvation means being saved from any sort of sin. Bufford explains that "Scripture indicates that there are only two spiritual kingdoms: the kingdom of God, and the kingdom of darkness. All humans belong to one of these two. Salvation involves a change of citizenship from one kingdom to the other" (2008: 78). Christians believe that to be redeemed is the basis of a good relationship with God while on earth, and to have eternal life with God in heaven after death. If those who are in dual practices can look outside the ancestors and give God a unique position in their spiritual expedition. Then they will understand that God himself, not the ancestors is the only defender, and protector, of our lives. [Challies](#) emphasises that "Salvation represents all that was purchased at Calvary. He continues to say that it covers every phase of our needs and reaches from eternity to eternity. He explains that there are present and future aspects to salvation; it is not only about going to heaven but also about life today in the now" (2004:11). From the Bible teachings, we believe that those who perish un-repent will not be able to get to heaven. Those engaged in dual practices are in a state of being lost between half Christianity which makes them lukewarm Christians and half traditionalists which makes them camouflaged traditionalists.

[Challies](#) (2004: 18) explains that salvation is threefold, the past, the present, and the future salvation. The past means that those who are in Christ have already been saved. Paul emphasised this, stating that, it is not by works, and not from us, but through faith we have been saved by grace (Eph 2: 8-9 NIV). The present means that salvation continues to be experienced by those who are in Christ. "For

the message of the cross is foolishness to those who are perishing, but to us who are being saved, it is the power of God” (1 Corinth 1: 18 NIV). Pollard clarifies that “If people are currently comfortable with their non-Christian worldview, we need to know how to help them become uncomfortable with it, so that they may become interested in looking at Jesus” (1997: 31-32). The third one is the future salvation. In future believers in Christ will experience salvation “Having now been justified by His blood, we shall be saved from wrath through him” (Rom 5: 9 NIV). I know that salvation does not need to be earned it can be achieved by believing in God and his son Jesus Christ. It is the only way that Christians can have eternal life with God. Brandon argued rationally that “The primary purpose of all religions is to provide salvation for their adherents, and the existence of many different religions indicates that there is a great variety of opinions about what creates salvation and the means of achieving it” (2002: 30). However, Mbiti’s opinion is that God’s position in African traditional religion is not that of a Redeemer. African traditional religion sees worshipping God as pleading with the Provider to keep on providing. God is not worshipped in order to gain salvation (1990: 96-97). It is essential for those who carry out dual practices to acknowledge that through the death of Jesus Christ, and faith in him. We earn salvation through unmerited grace, because of the work Jesus Christ has done on behalf of humanity. Congregants must be taught to choose between God and their ancestors. They cannot serve two rulers at the same time.

I do not approve of Brandon’s argument because the African traditional religion adherents never mentioned salvation during the interviews, instead they place the ancestors in a position that is above God, though they mention that ancestors are closer to God. Beyond this, I agree with Mbiti’s statement that God’s position in African traditional religion is not that of a Redeemer. His opinion agrees with my findings from the interviews.

They understand God as the provider who does what the ancestors instruct him to do. God does not appear important to the adherents of dual worshippers in African communities. They have a conception of God in the sky, the creator of the world, and man. However, it is very unclear, and myths or rituals about him are not in existence. The perception of salvation had to be overextended beyond the confines of conventional Christian usage in order to incorporate opposite religious frames of reference. Salvation should be a predominant concept of all religions.

Moyo states that “Communal responsibility has the potential for community members positively guiding each other to avoid communal punishment” (2013: 228).

## **6.8 Essential elements of pastoral care**

Lartey pronounces that there are five elements of pastoral care. Those are personal interaction, an expression of human concern, the love motive, the recognition of transcendence, and the multivariate forms of communication (2003: 45). A brief explanation of these elements:

### **6.8.1 Pastoral care as personal interaction**

Lartey (2013: 59) stated relational skills be employed to assist people in exploring, clarifying, and changing unwanted thoughts, feelings, and behaviour. In such interaction, the person cared for much care is placed on him/ her gaining insight. This is how one can journey with those caught in dual practices, share how you will do that.

### **6.8.2 The love motive.**

Love is at the heart of pastoral care, in Christian terms, “We love because God first loved us” (1 John 4:19). Christianity points to ‘agape’, referring to the unconditional self-giving love of God, as the basis and defender of the creation. “Pastoral care seeks to mediate and communicate love across barriers and between people” (Lartey 2013: 29).

### **6.8.3 The recognition of transcendence**

Pastoral caregivers recognise a transcendent dimension to life. “They have an awareness that power, grace, and goodness are often not found in the obvious places. They recognise that there is a mysteriousness about life, which is not reducible to sociological, psychological, or physiological analyses and

explanations, important though these be” (Ibid: 26). It has been noted that in dealing with humanity all their facets of human existence connect to the spiritual. “Spirituality impacts the totality of life in all levels of being” (Dames and Louw 2020: 114). There is an interconnectedness between the human spirit and the spirit of God as quoted in Romans 8:23. There are various ways in which transcendent can be experienced. It can be experienced in terms of the person’s relationship with God, but many religions see the transcendent as pointing towards the coming of Jesus Christ and the world.

#### 6.8.4 Pastoral care is an expression of human concern through activities.

The hidden aspect of pastoral care lies in the heartfelt desire for humankind to be truly and fully human. The total well-being of the whole person is the core feature of pastoral caregiver (Lartey 2013: 26). This is expressed in the scriptures when Jesus says, “I have come that they may have life, and may have it in all its fullness” (John 10:10).

#### 6.8.5 Multivariate forms of communication

“In intercultural pastoral care, the forms of communication present in any given society are explored to ascertain their value within the society for caring interaction. Verbal communication is very important as a way in which information is conveyed and received. However, what has been somewhat pejoratively described as non-verbal communication, is increasingly recognised as a powerful mode of communication, perhaps even of greater significance than verbal communication” (Lartey 2013: 29). Listening would enable listeners to enter into the space or real life and journey with people who struggle to recover their humanity in situations of domination in the churches that practice duality in all communities.

### 6.9 Prayer, healing, and deliverance

It is imperative to discuss the subject of prayer and healing as being common to all but use in different ways. This issue will provide clarity to those who belong to

dual practices, and accept pastoral care provided to them. An elder from the Faith Church explains that no judgment should be passed on those who practice dual worship because Jesus is also an ancestor. He was responding to what could be the solution to the pastoral challenge of dual practices. Pastor Meeti from the same church responded by saying they would come up with a solution if they encountered problems. The expected response from them and others was Prayer, healing, and deliverance from these practices.

In all circumstances, prayer is a powerful tool in pastoral care. When a church creates opportunities for prayer it permits individuals to bring their burdens, hopes, and thanksgiving to God, not to the ancestors. Pastors and church leaders can incorporate prayer into various aspects of church life, including worship services, small group gatherings, and individual counseling sessions. By prioritizing prayer and spiritual support, pastors and church leaders demonstrate their commitment to journeying alongside individuals in their faith walk. Pastoral care extends beyond the spiritual realm to practical assistance and service. Recognizing and meeting the practical needs of the community demonstrates love and care in tangible ways. Prayer turns our attention from ourselves to God. It gives us the opportunity to worship him humbly, align with him morally, convey gratitude for his blessings, and express faith in his goodness.

The definition of healing according to the Cambridge Dictionary is “The process of making or becoming sound or healthy again” (2023: 666). This is emphasized by the response received from the Elder from the Faith church when asked about any ART that obstructs pastors from pastorally caring for them as dual worshippers. He says rituals to kill other people are an obstruction for pastors to care for such people. Hence, in this topic, I am discussing inner healing which refers to emotional and spiritual wounds that can be life-changing for dual practices, as it liberates a person from the spiritual bondage of ancestors and opens the door to healing and growth. This will help the individual to choose the path they want to take. Receiving healing involves faith in hearing the word of God and being persistent as a characteristic of faith. In this instance, preaching plays an important role for people to know about Christ in order to believe in him and to enlighten them mentally about the truth and the will of God. Lastly to encourage

their desire to do what God wants. Hewson states that “African traditional healing is limited in scope and some of its practices are undesirable” (2016: 1033). Banda explains that “The aspect of deliverance into the kingdom of light features prominently in the mission of Jesus Christ of saving humankind. He clearly announced this in the initial stages of his ministry” (2005:53) Jesus Christ said, “The Spirit of the LORD is upon Me because He has anointed Me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are downtrodden, to proclaim the favourable year of the LORD” (Luke 4:18-19 NIV).

He further explains that the above scripture “Has received varied interpretations, especially in modern Christological discourses. However, a large number of concerned scholars are in concert that Christ’s mission to the world chiefly encompassed the liberation and the deliverance of the oppressed in one form or another. This debate is based on more than just a common concern for fellow humans and is seen as central to effective caregiving.

#### **6.10 The Prophetic Model Pastoral care**

According to Gerkin (1997: 27), there are four Biblical models of pastoral care. They are the Priestly model, the Prophetic model, the Wisdom model, and the Shepherd model. For this research, the Prophetic model of pastoral care will be suitable to address the pastoral challenge of dual practices of worship. Dille and Vandenhoeck explain prophetic pastoral care as “Thinking about the tension between the dream of the Kingdom of God, and the reality in which people live, hearing the voices of all people, especially the victims, and thinking about new ways of pastoral care in the future” (2011:7). In life experience is a good teacher, it taught me the difference between kindness and care. Kindness does not carry the same weight as caring. Caring implies an ongoing commitment and a close relationship between a pastoral caregiver and the wounded. Love and compassion push our motivation to care for others. Pastoral care focuses on justice, peace, and freedom as signified by the historical prophets and it also corresponds with the Biblical prophets as they are God’s mouthpiece about moral issues and confronting the people with their deviation from the will of God. Prophetic pastoral care is directed towards better prospects. Brueggemann pronounces the task of

the prophetic ministry as to “nurture, nourish, and evoke a consciousness and perception alternative to the consciousness and perception of the dominant culture around us” (2001: 3). The pastoral caregivers’ task is to keep alive the mystery of God in the human state of being.

The people need a prophetic preacher who will boldly stand for God while caringly standing with the people. She must pray with authority and influence to release God's power in healing their practices. Keep on ministering to people when they do not immediately receive their healing. The pastor should also take the task of shepherding his people by paying attention to the flock and God’s church, teaching nothing but the truth, and applying precise interpretation of God ‘s word. Mkandla and Dreyer pronounce that “Pastoral ministry of care is based on the very ministry of the parable told by Jesus about a shepherd who goes out to seek a lost sheep (Lk 15:4). He further explains that above all, ministry of care is inspired by Christ's teaching, particularly on the topic of loving our neighbours, which is derived from the love of God for all of God's creation” (2020: 9).

#### **6.11 Prophetic Discernment**

According to Smith prophetic discernment “Involves both divine disclosure and the human shaping of God's word” (2010: 107). He further cited Osmar explaining that prophetic discernment uses three methods to discover God's word for the present: (a) theological interpretation, (b) ethical reflection, and (c) good practice:

##### **(a) Theological interpretation**

Focuses on the interpretation of present episodes, situations, and contexts with theological concepts. It draws on theological concepts, such as the distinction between Law and Gospel in the Lutheran tradition, to interpret present events and realities (Ibid: 107).

##### **(b) Ethical reflection**

Ethical reflection refers to “Using ethical principles, rules, or guidelines to guide action towards moral ends. Since present practices are filled with values and norms, those values and norms are often in conflict” (Ibid: 107). Browning further clarifies that interpretive guides must develop ethical principles, guidelines, and rules to channel behaviour in episodes, situations, and contexts toward moral

ends. 1991: 149). Ethical principles, guidelines, and rules can be drawn from the congregants who are connected with dual practices of worship principles to direct their behaviour.

(c) Good practice

Osmer's model of prophetic discernment, good practice plays two roles those are, firstly the "Interpretive guide to reform a congregation's present actions" (2008: 153). Secondly, to "Analyse present examples of good practice that can generate new understandings of God, the Christian life, and social values beyond those provided by the received tradition" (Ibid: 153). This can be achieved if the pastor is detached from dual practices engages appropriately in a dialogue and affords them equal treatment as fully-fledged Christians. By so doing the pastor will enable the positive deconstruction of their minds to take place.

### **6.12** Pollard's Theory of Positive Deconstruction

Pollard's aim of making evangelism slightly less difficult, is to help pastors and pastoral caregivers get people who are not interested in Jesus to become interested, to reach "People who are simply not interested in hearing about Jesus because they are quite happy with their own views" (1997: 31). They need a process called positive deconstruction where they are challenged to think again about their beliefs so they can become uncomfortable about them and possibly even want to find out about Jesus. Participant One said there is a place called grandmother's house in our church that is used for confession of sins. It is a sacred place where people are forgiven for their wrongdoings. Grandmother is the founder of the church. She was responding to the question that says how you satisfy ancestral demands without compromising the principles of Christianity. This response calls for positive deconstruction that will make her uncomfortable and interested in Jesus. He states that if we are going to be effective in evangelism, we must be able to support or service each of the following four categories:

1. Those about ready to become Christians.
2. Those who really want to become Christians but are holding back because they have lots of difficult questions.
3. Those who want to find out about Jesus.

#### 4. Those who are simply not interested.

Each category of people needs a different evangelistic approach to enter their spaces. Those who are ready to become Christians need to be led to faith in Christ. Those who have doubts and questions need an apologetic approach where we answer people's questions about our faith and give reasons for the hope we have. Those who are interested need gospel proclamation where we communicate the gospel clearly in a language that they can understand.

Pollard informs that "The process of positive deconstruction recognises and affirms the elements of truth that individuals already hold, but it also helps them discover for themselves the inadequacies of the underlying worldviews they have absorbed" (1997: 44). This is true for all adherents of dual practices claiming that, are a good way of worshipping and are paramount in all the (Mpandas) Sangoma training schools. He used the analogy of two cars of the same make and model. One car had a good chassis and most of its parts were damaged. The other car had lots of new parts but was written off due to an accident. He dismantled the two cars, assessed the parts, and kept the good ones. He finally put the pieces together, started the car, and found that the result was a good car.

The following are the steps of positive Deconstruction: (1997: 48-56)

1. Identify the Worldview
2. Analyse the Worldview
3. Affirm the Truth
4. Discover the Error

This is the goal of this approach: we need to identify the worldview, analyse it, affirm the truth that it contains, and discover its error. It is when we help people see the error for themselves that they become uncomfortable with their current worldview and begin considering Jesus.

#### **6.13 Preliminary conclusion**

This chapter contributes information that will assist pastors, church elders, and caregivers in general in dealing with the issue of dualism in their churches. Healing methodologies were explained that can assist in particular the Faith

church congregants who are engaged in dual practices of worship. Pastoral Care consists of helping acts done by representative Christian persons, such as caregivers directed toward the healing, sustaining, guiding, and reconciling of troubled persons. Sermons that are directed towards understanding scriptures must be used to replace or progressively execute the indigenous traditional religion and worldview of the Africans which has resulted in the development of religious conflicts. Lartey explains that “Pastoral care exists to nurture spirituality” (2013: 144). Then they will understand that God, not the ancestors is the only defender protector, and saviour of our lives. The next chapter will lead the reader to the findings and recommendations of this research.

## **CHAPTER SEVEN**

### **RESEARCH FINDINGS AND RECOMMENDATIONS**

#### **7.1 Introduction**

This chapter will present an account of the findings of this project, which were interpreted, and conclusions were drawn from them. The purpose and the aim were to investigate why people engage themselves in dual practices which became a pastoral challenge to many of our churches. After interviews, I found out that there was a challenge with respect to the need for pastoral care demonstrated by the congregants of the Faith church who are engaged in dual practices of worship. They have created a crack, which needed to be filled in, by the pastoral caregivers. The presentation of the findings was adjusted to follow the two main objectives and the three core questions that hold more weight than others in this study, which were outlined in the proposal and interviews. Recommendations for future researchers in this field of study were specified. These main research objectives, therefore, guided the presentation process of the findings of this study.

#### **7.2 Research Objectives and Research Questions**

The three main objectives of this study were drawn from Chapter One, and the questions were drawn from Chapter Five, as intended to achieve the outcome of this project. Those are:

Research Objectives

- To examine the reasons why Christians involve themselves in the dual practice of worship.
- To understand the reasons why Christians cannot change their dualistic nature to a monotheistic nature of serving only God in heaven.
- To expound on the undesirable implications of dual worship within the church

### Research Questions

- How important are the ancestors to a Christian?
- Do African traditional religious practices provide any value when juxtaposed with Christian belief systems?

These research objectives were accomplished through self-designed semi-structured interviews with open-ended questions and questionnaires. The summary of this study was established in chapter five. The outline of these findings is exhibited under the setting of each main objective in order to methodically deal with each key area in the findings. This was done in order to focus on the views and interpretations of the participants.

#### **7.2.1** Why Christians involve themselves in the dual practice of worship.

Christians do not seem to completely turn their back on traditional religious practices after the regeneration of their spirit and they end up practicing two religions, Christianity, and African traditional religion simultaneously. ATR is usually practiced depending on specific demands upon their lives such as the search to protect life and property, while they pretend to be fully Christians in their everyday lives. At night they consult different types of traditional healers some from within the church to fortify themselves. This means that artifacts that were condemned as fetish are carried into Christianity, to give them the guarantee of God's fortification and direction. Nweke clarifies that artifacts are "Modernized and given new names, but the ideas come from African traditional religion" (2020: 45). He further says Christians now have different categories of artifacts each assigned different powers, all geared towards protection and guidance. Thus, Africans who love to move around with their chi and charms for protection and guidance can now freely carry Christian

artifacts for protection. Such artifacts are scapular, olive oil, holy water, and moulded pictures of different saints” (2020: 46).

The data collected so far shows that some churches are more accepting of ATR beliefs and practices than others. The participants seemed to think that Christianity does not change when put together with African traditional practices. To them, Christianity is compatible with ART. Hence, they believe that the church has to observe both, they claim that they are a church of Christ, and their ancestors are with them everywhere they are. Jesus had ancestors, they also have ancestors, and there is no difference between him and them. They tend to exchange their cultural identity and the church influences congregational culture. Some of these practices are shared and adopted in the church, and thereby end up living double lives. This would imply that they basically think, behave, and follow a similar pattern in their lives. They replaced the glory of God for those things that were not from God. They believe that their ancestors intermediate their access to God. These dual worshippers regardless of their interests and the challenges they meet, have to stand firm to resist active participation in African traditional religious elements.

### **7.2.2 Why Christians cannot change their dualism to a monotheistic nature.**

The responses received from the interviews indicated that participants are embedded in dual practices of worship, which differ according to the individual culture. Other factors oblige these people not to change to a monotheistic identity. These are undefined beliefs - Africans believe in the existence of the “Creator” but fail to define their religion in terms of the divinity they worship. The ritual performances - take precedence in their belief in the Creator. People’s views and behaviours - have a powerful influence on their beliefs. Societies that are actively engaged in practicing ancestral worship believe in the existence of spirits, and life beyond. They believe in the second life but lack further information regarding the afterlife. Dead ancestors have a spirit and can respond to the worship of gifts and sacrifices. Desperation – leads people to be easily manipulated to believe any teaching, whether true or false, hence they end up in dual practices of worship. Church converts to Christianity are guaranteed to reverse back to their old behaviour of visiting Sangomas, diviners, graves for spiritual power and ignoring biblical teachings, which are the essential aspects of the gospel that are

compromised because of the desire to please the congregants, due to dual practices. Christians value traditional healers more than pastors and they lack biblical preaching. These people accommodate a shared worldview, whereby the majority of Christians still practice ancestral worship while they are seen to be Christians while participating in church activities.

### **7.2.3** The undesirable implications of dual worship within the church

If the church does not take its position as the shepherd of God's flock, it cannot be the light of the world. The results will be the undesirable implications of dual worship within the church. The church leads the flock to the pit with the knowledge that God and the ancestors are equal, hence when they experience difficult situations, they consult Sangomas and spiritual healers. We need to understand that we operate all our lives from a specific worldview hence it is crucial in life. Banda cited Van der Walt saying, "A worldview is a bridge or link between faith and man's life in the world" (1994: 44). This statement explains how we conceptualise the world, it becomes the connection between the religious beliefs of a person and his everyday life. Our underlying worldviews regulate what we perceive and administer in our lives. Sometimes our conception of the world can mislead us and misrepresent reality as unreal. This affects dual worshippers based on their dual worldviews. The African Christian obligation is to preserve a life-view conversant and authorised by Jesus Christ. Nash therefore explains that "Putting on the right conceptual scheme, that is, viewing the world through the correct worldview, can have important repercussions for the rest of the person's understanding of events and ideas" (1992: 19). Christian expression is that people must see the world through Christ if they want to experience his presence and the work of Christ in their lives. Banda expounds that "Christological security is an absolute reality; the religious consciousness of African Christians must be shaped by the presence of Christ" (2005: 80). African Christians must choose one worldview that will make them realise that in all their situations Jesus Christ is present.

### **7.2.4** The importance of ancestors to Christians

Based on the findings on this question, it is clear that the majority of Christians who practice dual worship do not value God as expected from their Christian point of view. They have given a higher position to their ancestors. Some participants said that ancestors are important because they provide everything, they request from them, and in return, they also give their ancestors what they demand from them. They provide guidance, protection, and light when they honour them by performing their duties. They also rebuke them when they dishonour them or move away from a person, which means the person is not protected, and anything can happen to them. Among the dual worshippers there are those who still value God as superior to their ancestors. They do not agree that their ancestors are more important than God, ancestors exist because of God. The shocking part is that they are not even sure of what they are saying. I thank the person in absentia, who imparted the information to them.

#### **7.2.5 The Juxtaposition of Christianity and the African Traditional Religions**

Due to the fact that most Christians still preserve and conduct their traditional practices, it was necessary to investigate whether these African traditional practices yield value when juxtaposed with Christian belief systems. Responding to this point of inquiry, the participants agreed with the statement that it does yield value because they have been combining the two religions as they complement and reinforce each other and have reaped good outcomes. Their statements made me realise that people who become members of churches that practice dual worship are brainwashed and not equipped with the teaching of the Word. They do not understand or perceive any wrongdoings in the church, particularly new converts.

### **7.3 Summary of Chapters**

- Chapter One introduces the thesis, and the background of the story that initiated this research to be conducted was outlined including the tools that would be used to complete the proposal (Chapter One).

- A literature review based on Western and African scholars was used to compare and contrast their views on dual practices of worship (Chapter Two).
- The qualitative design approach was used in this research. Gerkin's prophetic model of pastoral care was applied to help me enter the space of those who engaged in dual practices of worship. This model was backed by Pollard's theory of positive deconstruction to make them feel uncomfortable with their worldview and make the right decision. The following approaches: interviews, questionnaires, convenience sampling, snowballing, and participant observation were used to collect data. (Chapter 3).
- The dual practices of worship as a pastoral challenge were unpacked. This chapter aimed to unload dual practices of worship, using chapter two of the literature review to unpack it (Chapter Four).
- The qualitative approaches were used to draw out the required data from the participants. Data was analysed followed by my reflection (Chapter 5).
- Healing methodology directed by the responses received from the participants (Chapter Six)
- Findings and recommendations for pastoral caregivers to assist and uproot the stumbling block that prevents the participants from focusing on Jesus alone (Chapter Seven).

#### **7.4 Suggestions for further research**

- The role of the church in challenging congregants who are involved in dual practices of worship.
- The reasons why African Christians are making sacrifices and offerings to ancestors: Pastoral challenge.

#### **7.5 Recommendations**

In light of the findings of this study, which were established by the participants of dual practices of worship as a pastoral challenge, my recommendations go to the pastors and caregivers of the churches around Soshanguve and the surrounding areas to help them exterminate such practices. Wierbse concisely states: "Wrong

doctrine always leads to wrong living. Right doctrine should lead to right living” (2001: 105). The right living will be realised through:

- Intensive training for uncertificated pastors who are in dual practices of worship by purely academic Christian pastors.
- Intensive training of caregivers should be made a priority in the church so that they are on the path of righteousness before they extend their know-how to lead the flock.
- Pastors to preach Christ and teach the biblical truth so that Jesus Christ can be understood as the true light of the nation and without him, people are faced with God's wrath.
- Pastors should ensure that mechanisms such as programs and activities relating to the clarification of what God demands from his people concerning ancestor worship and cult practices in the church. These programs and activities should be aimed at building the congregants mentally and prepare them spiritually.
- The pastor and pastoral caregivers in the church should prepare the congregants to willingly change and follow Christianity in spite of their problems even in difficult times.
- Strategies should be put in place that might help to eradicate dualism in the church, through promoting the integration of the biblical life-view wherever it may be found lacking.
- Bible reading, interpretations, and discussion are important in bringing about a common understanding of the scriptures.
- Preachers who only read the Bible and preach ancestors and prosperity mislead people should be avoided and no preaching invitation should be extended to them.

#### **7.6 Concluding remarks.**

The above discussions provided an account of the findings of this project whereby the dual practices of worship were explored. Conclusions were drawn on the findings and recommendations were made thereafter. From the above discussion, it can be concluded, therefore, that the African traditional religion is not compatible with the Christian religion. It can also be concluded that ancestor worship is a form of mismanaged religion, hence most of the African Christians go back and forth in

their beliefs. Those who have tried to distance themselves from practicing traditional rituals of African religion are still heavily influenced by their long-time inherited belief systems. They always return back to ancestral worship when they experience life problems. They have such a reverence for ancestors than for God. Dualism cannot make servants of the Lord that can be fruitful in God's work of evangelising the world. They cannot set free all those who are in captivity and call anybody to unworldly freedom. I am of the opinion that in the African traditional religion, satanic influences are at work. This opinion is justified by the intensity with which God opposes the ancestral cult, especially in his church. There is certainly a vast difference between those who gave themselves in perseverance to serving God through evangelisation and people with dualistic life-view who lack unreserved love for God. It is expected of true believers to discover, that Jesus Christ is the answer to every human need and that they do not have to resort to ancestral practices.

## APPENDIX A

### QUESTIONNAIRE FOR PASTORS/CHURCH ELDERS

1. How do you journey with the lay preachers and the congregants who are into dual practices of worship within the church?

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2. In your judgment, do you think the church has to observe African traditional practices even if they are not biblical?

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3. May you please explain what happens if your lay preacher or any member's ancestors demand his/her attention during the church service, what actions do you take?

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4. Are prophetic messages coming from those who practice dual worship in the church, permitted or not? Give reasons for your answer.

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5. Can you share with me your understanding of the African traditional religion that obstructs pastors from pastorally caring for people practicing dual worship?

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6. What do you think can be the solution to the pastoral challenge of dual practices of worship by the congregants?

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## APPENDIX B

### INTERVIEW QUESTIONS

At the start of the interview, I will clarify to the interviewees who are members of the Faith church (Pseudonym), members of different Christian religion-orientated churches, and the respondents who are conveniently available within the Soshanguve area. This interview is part of a private study, and it has nothing to do with any assessment. Then I will also clarify that data will be kept private, and participants will be kept nameless. The purpose of the interview is to get data from the participants and share their own experiences. Both formal and informal interviews will be conducted using the same questions for diverse classes of individuals.

1. May you briefly share with me how you came to know about this church?
2. In your understanding, will you share with me how dual practices are a good way of worshipping God?

3. How important are the ancestors to you as an individual and a Christian?
4. As a Christian do you pray before attending to ancestral duties, if yes, why do you pray?
5. Why do you use God and the ancestors in the interpretation of scriptures, why is it appropriate to do that?
6. May you please explain what happens if your ancestors demand your attention during the church service, do you calm them down, or do you attend to them?
7. How do you communicate the message received from your ancestors to the relevant person in the church?
8. How do you satisfy ancestral demands without compromising the principles of Christianity?
9. Do you know that when the LORD made a covenant with the Israelites, he commanded them not to worship any other gods or bow down to them, serve them, or sacrifice to them? Why do you practice that as a Christian?
10. Do African traditional practices yield any value when juxtaposed with Christian belief systems?
11. The ancestral spirits cannot intercede for us with God. We have only one Mediator, Jesus Christ, who has the power to intercede for us.' Do you agree/disagree with the statement and why?
12. In your understanding may you please explain the expression that says no one can serve two masters.

APPENDIX C

 <p>Growing Together in Christ</p>	<p><b>EVANGELICAL LUTHERAN CHURCH ELCSA CENTRAL DIOCESES EASTERN CIRCUIT KWA-THEMA PARISH 6012 Morudi Street KwaThema White City 1576 PO Box 117 KwaThema 1563 Telephone: 011 736 5901 Personal Number: 0732642639 OFFICE OF THE PASTOR IN CHARGE</b></p>	 <p>Growing Together in Christ</p>
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Date: 28 November 2022

Ref: #0092021

**To: Ms. Judith Mnisi**

**Re: Permission to conduct research in our Parish**

**Grace and Peace to you from God our Father and our Lord Jesus Christ  
Amen.**

**This serves as a permission to Ms. Judith Mnisi student number: registered  
Master's degree in Practical Theology at University of Pretoria. The above-**

mentioned student is permitted to conducted research in our Parish where she can interview participants.

---Yours in His Vineyard---

Signed electronically on 29-11-2022.

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**The Rev'd MTP Modiba**

**(Pastor-in-charge of ELCSA KwaThema Parish)**

Appendix D



UNIVERSITEIT VAN PRETORIA  
UNIVERSITY OF PRETORIA  
YUNIBESITHI YA PRETORIA

**Department of Practical Theology**

LETTER OF INTRODUCTION AND INFORMED CONSENT  
FOR PARTICIPATION IN ACADEMIC RESEARCH

Title Of the Study:

Dual Practices of worship: a Pastoral challenge

Researcher:

Judith Raesetsa Mnisi

082 294 8829

Master's degree in theology (MTh)

U21536903

You are cordially invited to participate in an academic research study due to your experience and knowledge in the research area, namely Pastoral care. Each participant must receive, read, understand, and sign this document before the start of the study. If a child is 7-17 years and is requested to partake in a research study, the parent/legal guardian must give consent. Children from 7-17 years are also required to sign an assent form.

- **Purpose of the study:** The purpose of the study is to come up with a methodology that will assist Pastors in dealing with dual practices of worship in the church. The results of the study may be published in an academic journal. You will be provided with a summary of our findings upon request. No participants' names will be used in the final publication.
- **Duration of the study:** The study will be conducted over a period of One year and its projected date of completion is April 2023.
- **Research procedures:** The study is based on the Prophetic model of Gerkin and the Positive Deconstruction of Pollard with the backing of Qualitative interviews which will be semi-structured.
- **What is expected of you:** The participants are expected to support and provide the researcher with accurate information on the investigated subject.
- **Your rights:** Your participation in this study is very important. You may, however, choose not to participate and you may stop participating at any time without stating any reasons and without any negative consequences. You, as a participant, may contact the researcher at any time to clarify any issues about this research. The respondent as well as the researcher must each keep a copy of this signed document. There is no remuneration (payment) attached to participation (you may not demand compensation for taking part in the study)
- **Confidentiality:** All information will be treated as confidential as participants are guaranteed confidentiality and be kept anonymous. No names were required in the questionnaire, and the information will be kept covertly between the researcher and the supervisor as the research is for

academic purposes. The relevant data will be destroyed, should you choose to withdraw.

- **Remuneration:** No money/fees gifts or any form of reward will be awarded/offered/can be expected by co-researchers / respondents/participants at any time during the research

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